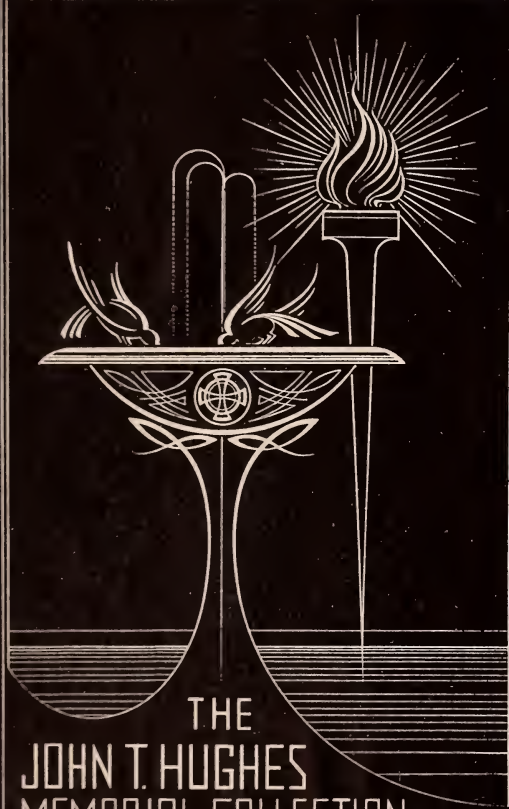




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STUDIES IN MODERN IRISH—PART II.



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# STUDIES IN MODERN IRISH

(PART II).

## CONTINUOUS PROSE COMPOSITION

By

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## INTRODUCTION.

PROFICIENCY in the short sentence is indispensable for the writer of continuous prose. But a man who can make bricks is not necessarily a good mason. Thus one may be able to translate short detached sentences and yet be quite at sea in continuous prose. The whole is greater than the part, and the proper welding together of the parts, with a view to the artistic unity of the whole, is an art in itself. At the very outset one must have a clear conception of what intelligent translation really means. And here we must steer clear of the bogey of literal translation. A passage of English prose conveys certain ideas, thoughts, images, set forth by the writer to produce the desired impression of the personages, scenes or facts that are being described, or the philosophical or ethical principles that are being proved or illustrated. The rendering of such a passage into Irish must be consistent with the laws of Irish thought and expression. In deference to the laws of Irish thought insertions, omissions and other changes will take place, according to circumstances. In deference to the laws of Irish expression we must emancipate ourselves from the English *words*, as such, grasp the kernel of thought or emotion to be conveyed, and endeavour to clothe that kernel with the Irish words best suited to express the essential inner meaning. Language is an index to the national character. The fundamentals of the Irish character are, when all is said and done, very different to those of the English character, in spite of the strong Celtic elements transfused through the Saxon ground-work of the latter. Hence a word-for-word translation is nearly always fatal. Hence, also, the futility of dictionaries when the student has

arrived at this stage. Rarely will reference to a dictionary be useful ; in most cases it will be misleading, and set the would-be translator on a wrong track. Most teachers can recal the ludicrous results that follow from the unenlightened use of lexicons. Either the student knows sufficient Irish to distinguish between the precise meanings of the different words given under any vocable, or he does not. If he does, the dictionary is useless ; if he does not, it is dangerous. So that, even assuming that reference to the particular vocable would not be radically wrong,—as it very easily might be—the dictionary is best left alone. If the student is sufficiently advanced to tackle continuous prose at all, his chief desideratum is not a vocabulary, but a proper sense of what translation means, and a true appreciation of the genius of the Irish language,—two things which a dictionary can never supply. Bad translations often show an exuberance of vocabulary quite beyond the needs of the piece. It will be noted that in the fifty passages translated in the following pages the vocabulary is strictly within the limits of the normal senior student's attainments. It is in the artistic and harmonious employment of his vocabulary that he needs a training. It is hoped that the present volume may be of assistance both to teachers and private students, for the attainment of this highest fruit of linguistic study. The practice of translating continuous prose is of the greatest efficacy in perfecting the writer's style ; it will react upon his reading of Irish models, sharpening his observation, and rendering more fruitful his assimilation of what is good, and his rejection of what is faulty. And his reading in turn will deepen and widen his appreciation of the essential differences between the two languages. The ultimate result will be the acquisition of a perfect taste in the use of Irish as the original medium for the expression of his own thoughts,—of himself.

It will be useful to note here some of the most striking differences between Irish and English:—

1°. English is fond of metaphor and personification. Irish on the whole is more restrained and matter-of-fact. The English metaphor will be treated in one of three ways: (a) There will be no metaphor at all in the Irish rendering, or it will be toned down in various ways; (b) Irish will use a different metaphor,—more suitable because more familiar; (c) There will be a definitely stated metaphor, as contrasted with the mere *allusiveness* of English; or instead of a metaphor we shall have a *simile*. Examples:—

(a) In passage I. “*revealing . . . her noble graceful hull*”—  
 do gheibti raðarc ar aòmao a rleapa; “*snatching a brief hour’s bliss*” (III.) as rúgpaò òóib féin ar feaò an camaili bís doibnir . . . ; “The other problem *had impressed*” (V.) a táinig ar a aḡaio de bárr na ceirce eile; He *pencilled* them on the clouds” (XI.) oar leir go bfeáorpaò ré rañail na oucaige rin a óeanañ amac i meapḡ na rḡamail; “the capture of all trade for the benefit of England” (XVI.) “ní fárocaò an raogal an Sapanac . . . ; “the *spell* of its culture fell” (XIX) ná go gcuirpaò, mar a oéarfa, nōra na nḡaeoēal ré oḡaoioēac̄t é; “who *strain* their eyes” (XLV.) acá as faipe go olúct; “*fever-stricken*” (XLV.) as ornaigeal le ouaò; “*forging new instruments*” (XLIIL.) riḡte nua aic̄i’á gceapaò; “to *embody*” (XLIIL.) . . . do cur le céile; “our country’s honour *calls* upon us . . .” (XLVI.) ní mōr do’n uile oume aḡainn . . . ; “if happily we are *the instruments*” (XLVI.) “má éirigeann tinn . . . ; “by the *interweaving*” (XLVIII.) á rñioñ ann, mar a oéarfa; “the fancy of the hearers is *struck*” (XLIX.) ir amlaio . . . a taitnro ríao leir an muinntir a cloirpeann íao; “the *vision made* his voice gentle” (IX.) ir amlaio ba ciúine-ōe . . .

(b). "The *fulness* of his heart would not suffer" (XI.)  
 bí toctt cōm tṛom ran ar a cṛoibhe . . . ; "sought to *combine*  
 English loyalty and self-preservation" (XVI.) "cum an  
 vā tṛáig rin v' fṛearṭal";

(c) "icy *temper*" (II.) vā mēio vōiceall ḡ vuaricear a  
 vīoṛ ar; "to *melt and warm*" (II.) ir amlaib a vīoṛar  
 ran ḡa vōḡaṛ mar a vōḡann an tṛar an cuirne; "the  
*gay butterflies*" (VIII.) ir cuma nō peirōleacáin iṛo; "the  
*resistless dash* of his onset" (XXXVII) . . . mar a rḡuabṛaṛ  
 peirōm na fairrḡe feamain; "their *eddy*ing dispersion"  
 (XL.) iṛo aḡ leaṛaṛ ṛn a céile ar nōr tonntṛaṛa na mara;  
 "the whole is *airy*" . . . (XLI) ir cuma nō leoiṛne ḡaioṛe  
 i . . . ; "this multiple *resonance* of meaning" (XLVIII.)  
 vīpeaṛ mar aṛiḡṛear ra céol éaḡramlaṛt fuama ran don  
 nōṛa amáin;

2°. The English active voice becomes in Irish passive or  
 autonomous:—"Rolling" (I.) i vā luarḡaṛ; "whirling"  
 . . . "rushing" (I.) vā ruataṛ . . . vā tṛomáint; "as  
 she went over to starboard" (I.) nuair a luairḡṛ i vṛeireal;  
 "printing and throwing open . . ." (XIV.) . . . vā ḡcur  
 i ḡcló, ḡ . . . vā leaṛaṛ; "revealing" (I.) vō ḡeibṛi  
 raṛarṛ ar . . .

3°. The English passive is frequently rendered by the  
 active in Irish:—"Was driven back" (XIV.) ḡan vṛé cōir  
 cum múinte acu aṛ . . . ; "once frequented by" (XXII.)  
 a taitḡeaṛ . . . ; "her people were reckoned" (XXIII.)  
 'rṛé vṛeireaṛ muinntir ḡarana leo; "is threatened by"  
 (XXXIX.) ḡár ḡcorḡ ar . . . ; cf. also sentence 6°. Studies,  
 I., p. 84, and sentence 4°. Ex. 31, p. 83.



4°. A single adverb in English must frequently be expanded into a phrase or clause in Irish :—

“Securely” (I.) γ γαν δον βεανν αϊϭι ορϭα; “in bitter perplexity” (V.) βι ρε ας τεϊρ αιρ ρά ταςδ αν ρςείλ το ταςδαιρτ ρά εείτε; “timidly” (VI.) γ ιαρραετίν ρ’εαςλα υιρϭι; “all right” (VII) νι βασζαλ νά ζο . . . ;

5°. An epithet is sometimes transferred—(a) In Irish :—“rolling securely in the *heavy* sea” (I.) ι ρά ιυαρζαδ ζο βρεαζ **τριομαιδε** ιμεαρς να μόρ-τονν; “filled with . . . such overflowing joy,” εόμ τιυιιτε ριν ρ’άταρ (Studies I, p. 191, sentence 6); (b) In English :—“*runaway* knocks” (III.) ιαδ ας βυαλαδ ρόιρρε γ ας ριτ leo ρέιν.

6°. Words found in English are sometimes omitted in Irish, as being unnatural, or unmeaning repetitions :—“her *noble graceful* hull” (I.) αόμαδ α ρλεαρδ; “*open* parlour windows” (III.) τρέ ϕυννεοζαιβ πάρλιρ ιρτεαδ; “stooped down” “over his threshold” (IX.); “to whom she had spoken” (X.); “the invaders” (XIX); “that treaty” (XXII.) “who were the first sailors” (XXXV.); “it is an intelligence” (XLIH.); “infallible” (XLVIII.); “such knowledge” (XLIX.); “the new expression” (XLIX). See also sentence 1°. Ex. 58, Studies I., p. 157—the *standard* of the cross.

7°. Words, not found in the English at all, are inserted in Irish, in order to complete the sense, or to make the logical connection clear :—“But . . . there was also” (I.) Insert “ροβ’ ιονζηταδ αν ραδδαιρ ε; βα ζάδ ραν (II.) inserted after first sentence of English; “ρε ρέιμ ρα τιρ” (XXII.) inserted to complete the sense at the end; <sup>αυαβ</sup> αςυρ ιρ ιαδ εόμαρται ιρ ζνάτ α βειτ υιρϭι (XLIV) before third sentence of English, in order to make the logical connection clear; ουβδαιρ τεϊρ (L.) before “that reason did not extend itself with the bulk of the body.”

8°. An English adverb qualifying an adjective (or other adverb) is generally rendered in Irish, as in Latin, by two adjectives (or nouns) of kindred meaning :—"unspeakably dreadful" (I.) *bá tpuasg 7 bá nímnéac . . .*; "extremely interesting" (XLIX.) *bá mór an níó é 7 bá mairt* "how very easily," *a buise 7 a fadóiríse* (Séadna).

9°. English relative construction becomes non-relative in Irish :—"which could not be given" (I.) *ac ní raib ar cumur éinne an cábair rin a cábairt dúinn*; "who were giving the finishing touches" (II.) *7 . . . criochnuigte acu, nac mór*; "which he could not solve" (V.) *nuair nár féad ré<sup>1</sup> an ceirt úo do réiríteac*; "who cannot understand" (VII.) *nuair ná tuiseann<sup>1</sup> an duine rin*; "who all day" (IX.) *bí an lá áiríte reo go léir . . .*; "table at which" (X.) *bí . . . as an mbóir 7 í as ite*; "who was busy" (X.) *bí . . . as an teine 7 í as gabáil do gnó éigin*; "during which time" (XII.) *le n-a linn rin*; "who informed" (XII.) *gá cur in-iúl dom . . .*; "which was driven back" (XIV.) *muinntir na hÉireann annan 7 san de cóir cum múinte acu ac . . .*; "in which" (XVI.) *o'féadfao muinntir na mbailte móra*; "a city which had" (XVI.) *do dein muinntir bí' ac Cliaó . . .*; "whose wealth had to be destroyed" (XXIII.) *níorb fuláir . . . raibíreap na nSaeóeal do cur ar neam-níó*; "who was a prince" (L.) *reap ana cuirgionac ab ead an Rí*; "which brought me . . ." (L.) *ir amlaib ar an gcuma ran a bínn cómh n-áir len' asáir nac mór*; *do-bí reap ann fao ó 7 Séadna ab ainm do* (whose name was S.) and Studies I., p. 189, sentence 5°, "man's weakness, which is prone to evil," *laise an duine, a tugtaet cum an uile*.

1. Of course these clauses are relative from another point of view.

10°. English non-relative construction becomes relative in Irish:—"containing" (III.) 'n-a ríab . . . ; "in writing" (XVIII.) nuair a bíonn tuine ag cur ríor ar . . . ; "liable to" (XXIII.) a éirfeadh géilleadh . . . ; So frequently in *Double Relative Construction*: "its the people who know least that *talk most*" na daoine ir luígha eolur ir iad ir mó a labhrann.

11°. Irish loves logical order: English is sometimes whimsically illogical. Hence it will frequently be necessary to change the sequence of the English clauses or sentences:—

E.g., extract II. in Irish will *begin* with the very last words of the English; "watching . . . skating," (II.) "to chat . . . who were giving" (II.). Irish, in both these cases observes carefully the sequence in time; In extract (VIII.) the last two sentences of the English will, in Irish, be transposed. See also remarks on first sentence of extract (IX.) and of extract (XVI.). Also, last sentence of extract (XXI.). In (XXXVI.) part of the first sentence will be put last in Irish. In (XLIV.) the last two sentences will be transposed. In (XLVII.) observe the sentence beginning—"One day, however."

12. There is frequently a difference of tone or colour between the two languages (cf. Metaphors 1°). Irish is (a); sometimes *less highly coloured*:—

Cf. "without *taking this precaution*" (II.)—in' éagmar rín; "they *indulged in* all sorts of tricks" (III.) ar ríubal acu; "alive with children" (III.) lán an baid . . . baidište ann; "snatching . . . bliss" (III.), ag rúghadh óóib féin; "basket-chairs" (VIII.) na cađaoipeađa móra leađana; "liqueurs," "cigars" (VIII.), biođáille . . . tobac; "stuck up through its surface," (IX.) aníor ar an tcalam; "lost in the distant clouds" (XI.) na rđamailt úo i bpađ

uair̃ 1r fúta ran tíor a bíodar; “*flaming sword*” (XIV.) “*claidheamh nochtaithe*”; “*children of Taliesin and Ossian*” (XXXIX.) clann na bpreataine bise 7 saeóil na héireann; “*in the present day*” (XLIX.), le déirdeanaisge; “*witness*” (XLIX.) so bfeicimíó; “*that he was master of*” (L.) a bí ar feadúar aise; “*his Majesty*” (L.), an rí; “*putting the finishing touches to*” (II.) é criochnuighe acu, nac móp. See also sentence 2°, Ex. 59, Studies I., p. 157,—it is a greater struggle, 1r mó de **gníomh**.

(b) Sometimes Irish is *more highly coloured*:—

“*utmost beauty*” (XVIII.) ar áitneáct an domáin; “*generation after generation*” (XIX.) na reáct rleácta; “*it might be imagined*” (XX.) ba ró-baoḡal so ramlócaíóir; “*the miseries*” (XXIII.) sae tít 7 sae donar 7 sae cnuasótan o’fúlans; “*English subjects*” (XXIII.) aicme pé rmaáct; “*the rawness of a lower class*” (XXXIX.) iao san léigean san láḡáct san tuirḡint; “*the greater delicacy and spirituality*” (XXXIX.) an blar úo ar áitneáct 7 ar uairleáct 7 ar rpioḡadáláct; “*than many of the larger kinds*” (L.) muḡab ionann 1r na hainmíóche mópa; “*as she went over to starboard*” (I.) nuair a luairḡtí í deiréal le truíme nipt na ḡaoite; So, also, many of the uses of amlaíó.

13°. English is often *allusive*, Irish *direct*, cf. 11°:— “*the ice-covered river hard by*” (II.), tá aḡa in-aice na háite . . .; “*struggled*” (VI.) do deim . . . iarráct ar a ḡreim do boḡaó; “*the vast hotel*” (VIII.) tḡ ḡrda móp ab eao é; “*opportunity*” (XIV.) breit . . . ar; cf. also first sentence in extract (XVI.);

14°. Irish is fond of *the concrete*, where English frequently



has *the abstract* (cf. Metaphors, 1°. and Difference of tone or colour, 12°.) :—

“ various degrees of narrowness ” (III.) *cuir acu níba éumáinge ná a céile* ; “ produced the immediate accession ” (III.) *gluairíodír láirhead in donheadt uinn i rteannta na cor’ eile* ; “ a passage ” (XII.) *é tadbairt anall* ; “ the English policy ” *a tairtuig ó . . .* ; “ the history of ” (XVIII.) *as cuir ríor ar headt 7 réimear* ; “ independent Irish life ” (XIX.) *leogad do’n gaebeal . . .* ; “ the human fellowship, etc. ” (XIX.)—this whole sentence is highly abstract in English ; “ in the absence of evidence to the contrary ” (XX.) *nuaír ná raib don eolur a mbheadgnuighe* ; “ reflect the popular belief ” (XXI.) *surb ead ir doicighe-de surb rim é a cheadad na daome* ; “ life ” (XXIV.) *an cine daonna* ; “ attended with repentance ” (XXIV.) *nuaír náir móir aicrige a d’éanam ann* ; “ a tendency and propriety to it ” (XXV.) *ronn fé leir air cúicé 7 rl.* ; “ the consequence ” (XXVI.) *’na corad ar . . .* ; “ the subject of your own applause ” (XXVI.) *má’r buine féin a molann é* ; “ common intercourse of life ” (XXXV.) *i ngnótaib coitcéanta an traoadail* ; “ appliance of means to ends (XXXVIII.) *már mian leat breit ar nro áirite 7 rl.* ; “ the excellencies of full-bodied narrative ” (XL.) *innrint a cuir air a bead ar feadair 7 ar áinead 7 ar épuinnear* ; “ the onward sweep of events ” (XL.) *gníom á d’éanam i nroiró gním* ; “ the calm and chastity of the pauses of fate ” (XL.) *7 annran, eatorca irtig, 7 rl.* ;

15°. The Irish past tense is frequently equivalent to the English present perfect or the pluperfect :—“ he had left ” (XI.) *ar a tainis ré*. Cf. *ran áit ’na raib an t-áingéal*, in the spot where the Angel *had been* (he was there no longer)—*Séadna*. *Tárla go raib dinnéar móir . . .* As it happened,

there *had been* (Aerop, Pt. II., Fable 17). See also sentence 4°. Ex. XVII. Studies I., 63, and sentence 5°. Ex. XXI. Studies I., 84.

16°. There is frequently a preference for the *progressive* forms of the verb in Irish:—"to proceed" (II) *beir* as *gluaisead* inn; "I went" (XIII.) *do b'ior* as *gabáil tinnceall*; "she began to grow fat" (XXIII), *b'í sí* as *tornú ar b'ul* i *maim*; cf. also "The priest's business is to pray" *ir é gnó an traidheir beir as cur a shuíde ruar* . . . ("Studies" I., p. 18); "I think it the greatest folly on your part to spend your life in this place," *meafaim sur mór so léir an oit céille duit beir as caiteam do fadgaíl ra n-áit reo* (Aerop, Pt. II., Fable 17). Cf. also sentence 5°. Studies I., p. 84, and "Níorb' don iongha iad gá d'éanam ran," it was no wonder that they acted thus. Sentence 10°, p. 98 (Studies I.)—"however generously *you might pay* me for it," *da féile a beiteá am' d'íol ar*. So—*ir móide mo mian é élor tura beir gá rad ran uim*—"when you tell me this;" and *ir amlaib' a ceap ré surb' airtins a b'í aige a feircint*—that he saw a vision; *b'í as éigean* *7 as buaid*, "sigh and knock" (Imit.). "People may say this or that" (XIII.) *ta daoine ann 7 bíonn ro 7 fúth acu 'd rad* . . .

17°. In many cases where English presents the subjective view of the writer, in the 1st person, Irish prefers to state the fact objectively, without explicit reference to the author of the opinion in question:—"We have thus the singular spectacle" (XIV.), *ba shreannmar an rgeal é*; "we have seen the conflict . . . (XVI) *do d'ein muinntir b'í at cuac* . . .; "of whose achievements we are all so justly proud" (XXXIII) *ir éactac 7 ir iongantac an t-eolar do fuarcar ar an ealadain rin*.

18°. The idiom of the two languages is frequently quite distinctive. And here we see the danger of literal translation. E.g., where English says “*he managed to fall on his feet*” Irish renders—*do cúg Dá ó súr fáil ré a buinn*. This is only one out of many instances in which the Irish faith in God, and consciousness of His presence and His providence, are exemplified in the language. Cf. the frequent use of such expressions as—*Go mbeannuigh Dá dúit*; *Dá ’r Muiré dúit*; *beannaíct D’é leat*; *bail ó Dá annro*; *b’é toil D’é . . .*; *b’é leamnú D’é . . .* Notice that *do cúit ré ar a coraib* means “*he fell down helplessly*,” as though his legs could not support him. “*To fall on one’s feet*” in English is frequently metaphorical, and means something almost *the opposite* of the Irish “*tuirim ar a coraib*.”

# SECTION I.

## PASSAGES TRANSLATED.

### A.—DESCRIPTIVE.

#### I.

Σαεὸις τοῦ ὀπίσθεν ἀνὰ πρὸς ἡμᾶς ποῖ :—

There was something fascinating in the spectacle of that beautiful steamship, rolling securely in the heavy sea, revealing as she went over to starboard her noble graceful hull, to within a few feet of her keel. But there was also something unspeakably dreadful to us to see help so close at hand, and yet of no more use than had it offered a thousand miles away. There was a man on her bridge, and others doubtless watched our vessel, unseen by us ; and God knows what sensations must have been excited in them by the sight of our torn and whirling ship, blindly rushing before the tempest, her sails in rags, the half-hoisted ensign bitterly illustrating our miserable condition, and appealing, with a power and pathos no human cry could express, for help which could not be given.—(*The Wreck of the Grosvenor.*)

Notice, in the first place, that there is too much detail in the opening sentence. We shall therefore make two out of it. There is no adjective corresponding to “fascinating” in Irish. Here, we may express the meaning by using ‘*ιονῖνα γὰρ ἀπὸ τοῦ*.’ For “spectacle” use *the concrete* *ῥέσσαντ*. This will be more natural than to try to turn by ‘*ῥαῖον*’



or any such noun. "Steamship,"—*long* will do very well for this. Certain details in English are only cumbersome, and better omitted in translation. Here, e.g., we should have been told already, in the preceding context, that it *was* a steamship. There would be no point in the repetition. 'Rolling,'—this is properly something which the vessel *suffered*, not something which it *did*. Irish thus expresses it—*í d'á tuarḡaḃ*. "Securely"—Use a negative expression with 'beann.' Single adverbs will frequently be translated by *phrases* in Irish. "The heavy sea"—We may say '*meaḡ na móir-ḡonn*,' and bring out the meaning of 'heavy' by *transferring* the epithet to *tuarḡaḃ*—*í d'á tuarḡaḃ ḡo breaḡ tromaire*. (Not *ḡrom*.) 'Revealing.'—The English present participle requires careful treatment. Here, we begin a new sentence—*Ḣo ḡeibḡí raḃaire ar . . .* Irish avoids the personification implied in "revealing." "Hull"—Say *aḡmaḡ a rleapa*, and omit the adjectives "noble, graceful" altogether. They are out of place in the Irish picture. We have described the vessel as *long áluinn* already. That is quite sufficient. "To within a few feet, etc." We need not be quite so mathematical. *Síor naḡ móir ḡo cile* will do very well. Notice the omission of 'her.' "As she went over to starboard" Here again it is not so much a question of *activity* as of *passivity*—*nuair a tuairḡcḡí í deirlead te truíme nipt na ḡaite*. "But there was also . . ." Here we may supply the connecting link with first sentence by inserting—*ḡob' ionḡantaḡ an raḃaire é. áḡ . . .*, 'Unspeakably dreadful.'—In Irish, as in Latin, such phrases are turned by *two* adjectives (or nouns) of kindred meaning—*ba ḡruaḡ ḡ ba nímneáḡ . . .* "and yet of no more"—*áḡ cḡm beaḡ ir d'á . . .* "a thousand miles" *na céaḡta míle*. "God knows." The emphasis is rather upon human ignorance than God's knowledge. Say therefore—*ní ríor áḡ ḡo ōia na ḡlóire*. "torn . . . whirling . . . rushing."—These will

be expressed by verbal nouns. "blindly rushing before"—there is metaphor and personification here. Say *oá tìomáint ar buile poimir* . . . "bitterly illustrating"—omit "bitterly" and use *cómairt* for "illustrating." "which could not be given." Express this as an independent observation. In many cases the English relative, if translated literally, would be quite ludicrous in Irish. The whole passage will be:—

Níorb' féidir do dhúine, san iongha 7 alltacht do tacaíocht, féadaint ar an luings áluinn rin, 7 í aghluairteacht trío an bhfairrigh 7 í oá luairteacht do bheadh tromairde i meair na móir-tonn, 7 san aon beann aici oíche. Do gheibí maóaire ar aómao a rleair, ríor naó móir do eile, nuair a luairteacht í veireal le truíme nirt na gaoithe. 'Dob' ionghnath an maóaire é! Ac ba truaigh 7 ba nímneach an rgeal dúinne an cádhair anhrúó cóm h-actúmair dúinn, 7 san aon cairde dúinn ann,<sup>1</sup> ac cóm beag ir oá mbeath rí na céadta míle uainn!

Bí fear ar a droichead, 7 san amhar bí daoine eile, leir, aghair ar ár luings-ne, 7 san maóaire agáinn oíche.<sup>2</sup> Ní ríor ac do oia na glóire cao iao na rmaointe a bí 'n-a n-aigne ríú, 7 iao aghféadaint ar ár luings boict-ne oá rtracath 7 oá ruactath 7 oá tìomáint ar buile poimir an ngeaíocht—a reolta 'n-a ngeobalaib, a bratac i leact-doirde mar cómairt ar ár gcuath-cár, 7 gá cur i n-íul do maóamair aghglaothac do dian, níba géire ná mar féadfaó guct daonna glaothac, ar cádhair. Ac ní raib ar cumur éinne an cádhair rin a cádhair dúinn.

1. Notice *ann* (not *inn*). It refers to the fact of the aid being there, not directly to *cádhair*.

2. When two contrasted prepositional pronouns are juxtaposed in this way, the emphatic forms need not be used.

## II.

Ṣaeóilṡ oo cúir ar an mbéarla ro:—

As soon as we arrived opposite the forge we stopped the horses, and our driver got down immediately, and asked the smith to shoe the horses. The roads were so slippery after all the frost and snow of the past fortnight that we could not venture to proceed on our journey without taking this precaution. While Tadhg the smith was engaged with the horses I took out my pipe and had a quiet smoke, watching, as I waited, a group of boys and girls who were skating gaily on the ice-covered river hard by, and turning from them occasionally to chat pleasantly with some younger children, who were giving the finishing touches to a gigantic snow-man. If it was very cold, it was also very bright and cheery. No one, in the midst of such life and laughter, could feel that winter was entirely bad, and even my companion's somewhat icy temper seemed to melt and warm into something like geniality under the influence of the fun and frolic of this pretty Irish village.

Before attempting to translate a piece of continuous prose it is always well to read the whole passage carefully. Irish loves logical order and proper time sequence, and it will sometimes be necessary to re-arrange the sentences with a view to the natural concatenation of events. In the above passage observe that it is only at the very end, and then only incidentally, that we are told it was a "pretty Irish village." In Irish, *we shall begin with this*. "Our driver"—the article will do for 'our,' as frequently. "down" of course will be *anuair*. Between the first and second sentences we may insert—*bá ṡáó r'an*. Then continue—*Maṡ uṡ aṡitairó . . .* "we could not venture to proceed."—The English past tense 'could' will often be translated by the *conditional*—could

(even if we would), 'venture' need not be translated. 'proceed,'—"b'eit aḡ ḡtuairéad̃t unñ." Irish often prefers the progressive form with b'eit. "without taking this precaution"—simply in' éaḡmair̃. "the smith,"—no article in Irish. "I took out,"—where there is contrast of persons use the emphatic form. (But see note 2 at end of preceeding lecture). One of the worst faults of many Irish writers (not to speak of mere learners) is their apparent lack of appreciation of the force of these important particles. "on the ice-covered river hard by,"—the presence of the river is told us only *allusively* in English. Begin a new sentence after 'smoke' by plainly stating this fact. Furthermore, don't say **bí** aḃa . . . but **ṡá** aḃa . . . Rivers do not easily shift their positions. It is to be assumed that the river is still there. bí would seem to insinuate that it was there specially for this occasion. The English tells us that he "watched" the boys and girls, and then that the boys and girls "were there." Irish, more naturally, tells us that they were there, and that he watched them! Similarly the Irish will tell us *first* about the younger children, and what they were doing, and *then* about our friend talking to them. "If it was cold," etc.—Omit 'if' and insert aḃ afterwards. "Life and laughter," "icy temper," "melt and warm," "geniality," "influence,"—all these will be expressed in Irish in a more concrete and personal way.

Spáir̃-baile deap̃ ḡaoṡlaḃ ab' eaṡ é. Cóm̃ luaḃt ir̃ t̃anḡamair̃ ór̃ cōmair̃ na c̃eap̃oḃan amaḃ do r̃taḃamair̃ na capaill̃, aḡur̃ riúṡ anuaṡ<sup>1</sup> láit̃peaḃ an ḡiolla, cūn a iarp̃aíṡ<sup>2</sup> ar̃ an nḡaḃa c̃puiṡṡe do c̃ur̃ r̃úḃa.<sup>3</sup> Ba ḡáṡ r̃an.

1. Siúṡ anuaṡ expresses the bustling action better than a verb would.

2. The verbal noun, preceded by proleptic a, is not liable to the genitive inflection. See "Studies" I, p. 144, Exception 2°.

3. There is no need to repeat the noun.



Mar ír amlaíð a bí na bóitíre cóim rleamain rin tréir a  
 raib de ríoc 7 de ríneacta ašainn ar feaó coisctíóire ná  
 féaófaimír beic aš gluaireact linn in' éašmuir. An faio  
 a bí Taóš saða aš saðaíl do rna capallaib do tóšar-ra  
 mo píopa amac 7 bí saí ašam ar mo ríuamneap. Tá aða  
 in-aice na ceapócan, 7 bí ršata buacailí ír cailíní aš  
 rleamnú go meróreac ar an tic-oíóire.<sup>1</sup> Do cuadóar<sup>2</sup> aš  
 féacaint oíca. Bí ršata leanbaí óša ann, leir, 7 fear  
 móir rneactaíó acu 'á tóanam, 7 é críócnuigšte acu, nac  
 móir. O'iompuiginn ón šcéao ríeam anoir ír aírír, 7 do  
 labraínn go roilbir leo ro. Bí an aimirí fuar šan amíar,  
 ac bí an áit cóim šeal šríanaó ran go šcuirfeao ré meróir oíca.  
 Ní féaófaó éinne šan a tóamáil go raib maic éigin ra  
 nšeimíreao, ašur a meróiríge ír a bríóšmaíre a bí na raóine.  
 Tá mb' é mo cara féin é, tá méio raicéall 7 raúarceap  
 a bíoó aír de šnáct, bí raúarceap 7 roilbíre éigin, ba tóic  
 leat, aš teact aír anoir, de bárr šrínn 7 šealšáiríuigšte  
 na raóine reo. Ír amlaíð a bíoóar ran šá bošao mar  
 a bošann an teap an cuirne.<sup>3</sup>

### III.

Šaeóilš do cúp ar an mbéapla ro:—

We passed through several streets of various degrees of narrowness, containing the habitations of the poorer people, and alive with children, who were snatching a brief hour's

1. It is obvious that the ice was on the river. You needn't say so directly.

2. It is natural to say cuadóar here. Note that the clause "as I waited" is not translated. It is only an artificial repetition of the idea involved in "while the smith was engaged."

3. This last sentence is necessary only to bring out the metaphor in "melt and warm."

bliss among the puddles before being called in to bed. As my guides scoured along, whooping like wild Indians, stopping every now and then at the corners to let the gig come up, they indulged in all sorts of tricks appropriate to the day—giving runaway knocks at hall-doors, whipping each other's caps off, and 'shying' them in at open parlour windows, where quiet families were at tea; calling over half doors into shops for penn'orths of all kinds of things that were never sold, and exclaiming, in the hearing of mothers who knew that their children were out, that a baby had just been run over by the gig, and was lying in two halves in the gutter! To any of their own order whom they met, and who demanded where they were going, they stated that there was a great conjurer come to town for the purpose of laying the ghost; that I was he, that the other chap (meaning my servant) was the devil, and that they (the boys) were showing us the way to the haunted house. This announcement was always received with enthusiastic delight, and produced the immediate accession of all who heard it to the ranks of my escort.

The sentences here need a good deal of simplifying. Begin a new sentence after "the poorer people." "Of various degrees of narrowness"—*cuir acu ní ba cúmáinge ná a céite*; "containing"—use preposition *in*, relative, and verb *ta*; "habitations,"—express by *cómnuróe*; "alive with children,"—say—*Ói lán an bairt de leanbáib na mboct ran bairighe ann rómainn*; "snatching a brief hour's bliss,"—eliminate the metaphor; "hour" of course is not to be taken too strictly; "as my guides"—omit "as," and stop after *Indians*; "stopping"—finite verb, of course, imperfect tense (cf repeated action); "indulged in"—simplify; "runaway knocks," the epithet *runaway* is *transferred* in English. Not so in Irish—see *Introd.*, p. 5;

“open . . . windows,”—it is obvious that they were open,—no need to say so; “penn’orths”—*tuac pingine* “they stated,”—*ir é deiríoir*; “a great conjurer”—*árto- fear píreos*; “laying the ghost”—*an rppro do dóbirt*; “that I was he”—for “he” repeat *fear píreos*; “the other chap”—*an té a bí am’ aice*; “this announcement”—*an méirín* (not *reo*) “produced the immediate accession”—simplify.

Do ghluaireamair tré n-a lán rraídeanna cumhanta, cuio acu níba cumhanta ná a céile, ’n-a raib tigte cónnuigte na n-daoine mboct ba deaib. Bí lán an baille de leanuáib na mboct ran bailigte ann rómáinn 7 iad as rúgriað dóbirt féin i ralaðar na rraídeann, ar fear an tamail bíg doibnir a beað acu rui a gcairtíoir dul a coolað. Bí luét eolair a déanam dom as rgiúroað ar aghaib, 7 iad as liúirig mar a beað Inoiaðca ríadaine. Do rtaðaríoir anoir ir aihir as na cúinnib as feiteam leir an ngrig cum teact ruar, 7 an uile faghar cleapaidéacta ar riúbal acu, fé mar a bí oiréamnac do’n lá a bí ann. Iad as bualað dóbirt 7 as ruit leo féin; iad as rnapað na gcaipíní d’á céile, 7 gá gcaiteam tré fuinneoguib párlúr irteac, mar a raib líon-tige ar a ruaimnear as ól tae; iad as glaoðac ór cionn leat-dóbirt irteac i riopaib, as loirg luac pingne de gac don traghar ruoá ná díolpí coirðce; 7 gá innrint so h-árto irteac igluaruib máitreaða n-a raib ’fíor acu a gclann a beit larmuic, so raib an grig an uair rin oiréac tréir dul or cionn leinb, 7 dá leat a déanam de ra clair! Nuair a bualeað cuio dá n-aicme féin úmpa, 7 so bfiar-ruiğıoir díob cá raðaðar as dul, ir é deiríoir so raib árto-fear píreos tagaité cum an baile 7 so raib fé cum na rppro do dóbirt; gur mire an fear píreos, 7 an té a bí am’ aice (mo feirbíreac) gurú é an diaðal é, 7 so raðaðar féin as cairbeaint na rlighe dúinn cum an tige ’n-a raib

an rppur ann! Nuair ariúctí an méirín, cuirtear ré  
 tairéat áitir ar an tuéat a t'airiúeas é, 7 sluaireoir láitireas  
 in-donféasat linn, i tteannta na coo' eile.

## IV.

ḡaeóitḡ do cúir ar an mḡearla ro:—

On his tours the Bishop was indulgent and gentle, and preached less than he conversed. His reasonings and models were never far-fetched, and to the inhabitants of one country he quoted the example of an adjacent country. In those cantons where people were harsh to the needy he would say, 'Look at the people of Briançon. They have given the indigent, the widows, and the orphans the right of mowing their fields three days before the rest. They rebuild their houses gratuitously when they are in ruins. Hence it is a country blessed of God. For one hundred years not a single murder has been committed there.' To those eager for grain and good crops, he said, 'Look at the people of Embrun. If a father of a family at harvest time has his son in the army, his daughter sewing in the town, or if he be ill or prevented from toil, the Curé recommends him in his sermon; and on Sunday after Mass all the village, men, women, and children, go into his field, and cut and carry home his crop.'—*Les Misérables*.

There is not much difficulty here. One may conveniently make two sentences out of the first, and two out of the second. "He would say"—ir é tairéas ré; "of God"—ó ōia. The whole passage will be:—

As ḡabáil tīmceall do'n earboḡ bíor ré ana-éas  
 ana-éneasra leir na tdaoine. Ba mīnici é as cómpáó leo



ná aḡ tabairt reanmóine dóib. Caintt cómharae ro-  
 tairgiona ab ead a caintt, 7 ramplaí ana-íimpliúe ab ead  
 a cuiread ré ór a gcómair. Nuair a bíod ré aḡ labairt le  
 oream daoine i n-óútaíḡ áiríte bíod muinntir an éannair  
 ba ḡiorra dóib 'á molaḡ aḡe. Inr na triúcaib céad 'n-a  
 mbítí ró-éruaid ar na boctuib ré deiread ré:—"féad  
 ar muinntir úrmanḡon. Tá cead tabairt acu do rna  
 boctuib, do rna baintreabadaib, do rna dílleactaib a  
 nḡairt do baint trí lá roimr an ḡcuid eile. Deintear  
 a dtiḡte rin do cógaint ruar aḡir dóib in aḡe nuair a  
 bío ríad 'n-a bpoctaradaib. Dá bárr ran tír ir ead i atá  
 beannuḡte ó 'Óia na ḡlóire, i dtreo, le céad bliadán,  
 náir deinead oiread 7 don dúnmairbad amáin innti." An  
 muinntir n-a mbíod dúil acu i n-arbair 7 i ndeag-ḡóḡmar  
 ir é deiread ré leo:—"féad ar muinntir Embun. Má  
 bíonn aḡair cloinne ann, ir ḡo mbíonn mac leir 'na íaḡ-  
 toirir le linn an ḡóḡmar, nó inḡean leir aḡ ruagáil ra  
 mbairle móir, nó má bíonn ré féin bpeoite, nó bac air beir  
 aḡ obair, ir amlaib a deineann an ragaḡt é molaḡ 'na  
 reanmóin do'n pobul; 7 tréir aḡrinn an Doimnaḡ ḡluairt  
 muinntir na rráide, toir fedaib ir mnaib ir páirtib, ḡluairt  
 ríad<sup>1</sup> irteaḡ 'n-a ḡort ríud, 7 deirir ríad an ḡóḡmar do  
 baint, 7 do bpeir a baile irteaḡ na rḡioból dó.

## V.

ḡaeóilḡ ḡo cup ar an mbéarla ro:—

Meldon's pipe went out, half-smoked. He wrinkled his  
 forehead and half shut his eyes in bitter perplexity. It hurt

1. See chapter on "Repetition of Words for sake of Clearness,"  
 Studies I, pp. 237-238.

him that he could not understand what Sir Giles had been doing. At last he rose from his stone with a deep sigh, and walked ten or fifteen yards along the shore. He found another flat stone and sat down on it. He knocked the plug of tobacco out, refilled his pipe, and lit it. He deliberately gave up the problem which he could not solve, and set himself to work on another. He decided that he must himself reach the hole where the treasure lay, at the earliest possible moment the next day, and that Sir Giles must be prevented from following him. He smoked steadily this time, and his face gradually cleared of the wrinkles the other problem had impressed upon it. At last he smiled slightly. Then he grinned. He knocked the ashes out of his pipe and put it in his pocket. He picked up a few pebbles and flung them cheerfully into the sea. Then he rose and walked back to Mrs. O'Flaherty's cottage.

The churning was over. Mrs. O'Flaherty was working the butter with her hands at the table. Mary Kate still sat with the baby on her knee.

'Good evening to you, Mrs. O'Flaherty,' said Meldon.

'Is it yourself again? Faith, I thought you were gone for to-day anyway.'

'I looked in again to see if Michael Pat was all right after the shaking I gave him. Would you sooner be churning the butter or churning the baby, Mrs. O'Flaherty? Or would you rather be taking them in turns the way we did this afternoon? I see you've got him asleep there, Mary Kate. Just put him into the cradle now, and he'll be all right.'—(*Spanish Gold.*)

"Meldon's pipe went out,"—say "το κύριο αν πρόπα in-έας  
 αν (Studies I, p. 209) . . . ; "half-smoked"—γ γαν ε ας  
 τεατ-όιτα αίγε; "wrinkled his forehead"—το κύριον  
 γρυαίον ανν φέιν; "in bitter perplexity"—do not make

this an adverb qualifying "shut," but express by a separate sentence. "It hurt him that"—*do góill ré go cruaid* *air a ráð* . . . "*go cruaid*" helps to express the idea in "*bitter perplexity*." "*a ráð*" is frequently found in Irish where English has "to *think*," or nothing at all (as here); "*his stone*,"—simply the article; "with a deep sigh"—again the adverbial phrase will be changed into a distinct clause; "He deliberately," etc.—Begin with *nuair*, and get rid of the relative "which"; "at the earliest possible moment"—*cóm luath in Éirinn* *ir doob' féidir é*; "smoked steadily"—*do lean ré leir as ól an píopa*; "the wrinkle,"—*an féadaint* *griuaíodha úr*; "had impressed"—express by *de bairr*; "cheerfully"—*le neart ádair*; "The churning was over"—begin with *ir amhlaid*. "Mrs. O'F."—say *bean an tige*, to avoid the too frequent repetition of the name; "Mary Kate"—*Máire Cáit*: it is not usual to have a second Christian name in Irish, unless it is the name of some ancestor, or of some connected person, added for the purpose of distinguishing one person from another. In all such cases the second name is genitive; "Good evening"—Preface this by the usual—"*Óid' Muipe dúit*"; "I looked in"—Begin with *ir amhlaid*: Meldon is explaining his conduct; "looked"—*buaitear*; "if M.P. *was*"—say 'is' in Irish; "'churning' the baby" is of course metaphorical; "Or would you . . ." *nó an amhlaid* . . .; "*Just* put"—*ní gáó dúit ac* . . .; "he'll be all right"—*ní badoḡal dó*.

*Do cuaid an píopa in-éas ar mac uí Maolúúin, 7 san é ac leat-óicta aige. Do cuir ré griuaim air féin, 7 do leat-úin ré a fúile. Bí ré as teip air dá taob an rḡeil a tabairt dá céile. Do góill ré go cruaid air a ráð ná féadfaó ré a cuirgint cad a bí ar riúbal as an Ríoirie. Fé deire o'éirigh ré de'n lic, do leos orna ar, 7 riúbail leir a deic nó a cúis deas de flataib fan na tráḡa. Fuair ré leac*

eile annran, 7 do fuir ré uiré. An fuigheall tobac a d'fán 'n-a píopa do éiré ré amac é, do lion ré an píopa aifí, 7 do deaif. Nuair nár féad ré an éiré úo do péiréadé d'éiríú ré airtí d'á deoin féin, 7 do érom ré ar a málairt de éiré do íocru d'ó féin. Dubairt ré leir féin nárú 'fuláir d'ó an poll n-a raib an t-ór i bfolad ann do íroirint láir na bárad éom luat in éirinn ir doob' féirir é, 7 so scaitfead ré an Ríoiré do éorú ar é leanamaint. Do lean ré leir as ól an píopa an turur ro, 7 diaib ar noiaib d'iméir an féadaint íruamda úo a éainú<sup>1</sup> ar a asdaib de báir na ceirte eile. Fé deiré do éuir ré rmuta íáiré ar. Annran do leat a beal air le íáirí. Do éiré ré an luaitfead amac ar a píopa, 7 do éuir 'na póca í. Do píoc ré ruar roinnt uicíní, 7 le neart átair do érom ré ar íad a éiréam írtead ra báiríre. D'éiríú ré annran, 7 do íluair ré air éar n-air so boéán bean<sup>2</sup> uí ílaibéaríre.

Ír amlaib a bí an éuiréan deanta acu. Bí bean an tíge as an mbóir, 7 an t-im íoir lámaib aicí, 7 í íá íuadad. Bí Máiré Éait annran 'na fuiré íór, 7 an leanb ar a baclainn aicí.

“Día 'r Muiré éiré, a bean an tíge” ar Mac uí Máolúin, “trátnóna breas, buiréadair le Día.”

“An tu adá ann aifí” ar íre, “am bmaéar íur<sup>3</sup> éapar so íabamair péiré leat, iníu, pé 'r doíman é.”

“Ír amlaib a buailear írtead aifí, féadaint an bfuil Mícéal íáir<sup>4</sup> ar íóínam íréir ar íuáir de íuadad d'ó. Cía'cu b'feairí leat-ra, a bean d'tíge, an éuiréan a beiré asat 'á deanam, nó an leanb a beiré asat 'á íuadad? Nó

1. The Irish past tense has often the force of the English pluperfect.

2. Bean uninflected. See phrase-nouns, Studies I, p. 159.

3. Íur . . . because ambmaéar is equivalent to a verb of saying. But the direct construction is also used.

4. See remarks on name Máiré Éait.



an amlaíó ab' fearr leat an dá puó a déanam pá reac,  
 pé mar a déineamair ceana um tráctnóna? Cím go bfuil  
 pé 'na còrlaó annsan aḡat-ra, a máire Cáit. Ní ḡaó dúit,  
 ac é cur ra ḡcliaóán anoir, 7 ní baḡḡal dó.

## VI.

ḡaeóitḡ do cur ar an mbéarla ro:—

He stepped forward suddenly and seized the child by the arm, she struggled for a minute and then began to cry. 'There now,' said Meldon soothingly, 'don't cry. I'm not going to hurt you. Major give me a penny. You haven't got one? Never mind, a sixpence will do quite as well. Here now, Nora acushla, look at the pretty silver sixpence. That's for you. Stretch out your hand and take it, and I'll tell your mammy what a good girl you are.' The child seized the sixpence, stopped crying, and looked up timidly to Meldon's face. 'That's right,' he said, patting her head; 'now we're friends again. Tell me now, Nora—is it Nora they call you?' 'It is not,' said the child, 'it's Mary Kate.' 'There now, I might have guessed it. Sorra a prettier name there is in the whole province of Connaught than Mary Kate, nor a prettier little girl than yourself. Tell me now, Mary Kate, is Thomas O'Flaherty Pat the name they have on the old man there?' 'It might,' said Mary Kate. 'Off with you then,' said Meldon. 'Have you got the sixpence safe? Take it up to the gentleman that lives in the new iron house, the gentleman from the Board,—you know who I mean.' Mary Kate grinned. 'Is it the man that does be measuring out the land?' 'It is,' said Meldon. 'That exact man. Do you take your sixpence up to him and ask him to give you the worth of it in sugar candy. Don't be put off if he tells

you he hasn't got any. He has sacks and sacks of it stored away there in the house, and he does be eating it himself whenever he thinks there's nobody looking at him.'—*Spanish Gold*.)

"He stepped,"—*do bualt* is better than *do cuait*, *do gtuait*, or any such verb; "the child,"—as it was a girl, better make that clear at once; "struggled,"—Irish states clearly what the object of the struggle was; "and then"—no need for 'and.' "soothingly"—an English adverb must frequently be expanded into an explanatory phrase or clause; "Major"—there is no convenient term that would not be too technical; "That's for you"—*duit-re ir ead é*. The emphatic form is the more natural; "what a good girl"—*sur cailín ana-maíť surb ead tú*: the meaning is brought out by the emphatic form; "timidly"—see remark on "soothingly"; "we're friends"—*caimíť ana-móř te céite*—suits the light bantering tone of Mr. Meldon; "is it N. they call you?"—*ńóřa ir ainm duit, nać ead?* Notice the indefinite pronoun *ead*, and see Note on Proper Names, Studies I, pp. 41-43.

"Said *the child*,"—In Irish the pronoun will be sufficient; "it's M.K."—"máire Cait ir ead ir ainm dom." Notice the emphatic form. M.K. was indignantly repudiating "Nora"; "the gentleman"—*an duine uaral úť*: this *úť* is required in Irish; "you know who I mean"—*an dtuigean tu*: this *s* the natural rendering. Students often spoil their translations by slavishly following the English; "the worth of it *in*"—*a luad oe* (Studies I, p. 154); "don't be put off"—express the *meaning*.

*Do bualt ré ar ađaitť go h-obann ġ ruđ ré ar láim ar an gcailín óđ. Do deim řire iarradť ar a řřeim do bōđadť, Annřan do ćřom ři ar řol. "Seadť anoir," ar mac uí*

Maoilúin, do' iarraid' i mealla, "ná suil<sup>1</sup> a tuille; nílím ar tí do d'ógbála." "A captaoin, tabair dom pinginn. Níl ceann astat, an ea? Ná bac ran. Déanfaid' saol mo ghnó cóm mair." "Sead' anoir, a Nóra, a laos, féad' ar an saol deas aistio. Duit-re ir ea? é. Sin amac do lámh 7 beir speim air, 7 neorad doo' mam sup cailín ana-mairt sup ea? tu."

Do rug an leanb' ar an saol, do rtao an sol, 7 o'féad' rí ruar ar astat' míc uí Maoilúin, 7 iarractín o'eagla uiréi. "Ir mairt é rin" ar reirean, 7 a lámh aise 'a cup ar ceann an cailín, "táimío ana-mór le céile aipir. Innir dom anoir, a Nóra,—Nóra ir ainm duit, nac' ea? " "Ní h-ea?" ar ríre, "Máire Cáit ir ea? ir ainm dom." "Sead', read', bí ré ceart astat<sup>2</sup> an méio rin do tuirgint. Ambara ná fuil ar fuaid' Cúige Connact ainm ir veire ná é, ná cailín beas ir veire ná tupa. Innir dom anoir, a Máire Cáit, an Tomár páio ó flait'beartaig<sup>3</sup> ir ainm do'n tpean-fear úo cail." "B' féioir é" ar ríre. "Imtíg leat, má 'r ea?" ar reirean,—“an bfuil an saol annran plán astat? Beir leat ruar é astat tríall ar an n'ouine uaral atá 'na cómnuirde ra tig nua iarrainn,—an ouine uaral úo ón mbóro, an dtuigeann tu?” Do leat a béal ar an scailín le neart gáirí. “An é an fear é go mbíonn an talam aise 'a ponnit?” ar ríre. “Sé, díreac,” ar mac uí Maoilúin. “Sé an fear céadna é. Beir-re leat ruar cúige do saol, gá iarraid' air a luac de píúera cainois do tabairt duit. Ná leos do an t-eiteac' a tabairt duit, gá páo ná fuil a leitéio aise. Tá na mílte málaí de annróo ra tig i dtairge aise, 7 bíonn ré féin gá ite do féin nuair ir dóic leir ná bíonn éinne astat féadaint air.”

1. Or—ná bí astat sol.

2. Cf. provincial English “I had a right to . . .”

3. See Note on Proper Names, Studies I, pp. 41-43

## VII.

ḡaeóitḡ do cúir ar an mBéarla ro.—

"I think," said Meldon to the Major, "that you and I may as well be dodging off home now." "Good-bye, Mr. Langton. We can't be of any further use to you. Sir Giles will pull you up all right. If I were you I wouldn't be in too great a hurry to go. His temper won't be by any means improved by the argument he'll have with Thomas O'Flaherty Pat. You can't imagine how trying it is to argue with a man who can't understand a word you say, and can't speak so as you can understand him. That old fellow has just one sentence about 'Ni Béarla.' He says it over and over again in a way that would get on the nerves of a cow. It takes a cool man to stand it. Higginbotham gets quite mad, and even I have to keep a tight grip on my temper. The effect on Sir Giles will be frightful. And he has that stone with him. He would insist on clinging to it. Good-bye, Mr. Langton."—(*Spanish Gold*.)

"Dodging"— $\Delta\mathfrak{S}$  baillú linn; "Langton"— $\mathfrak{M}\mathfrak{a}\mathfrak{c}$  uí longáin is perhaps about the nearest Irish equivalent; "all right"—begin the sentence with—ní baoḡal ná ḡo . . . ; "up"— $\mathfrak{a}\mathfrak{n}\mathfrak{i}\mathfrak{o}\mathfrak{r}$ ; "to go"—out **ruar**; "his temper . . . improved"—ní fearrḡe an fuadḡar  $\Delta$  beirḡ fé' n Rirḡire . . . Studies I, pp. 72-73; "you can't . . . trying"—ní fearcáir  $\mathfrak{m}\mathfrak{a}\mathfrak{m}$   $\Delta$   $\Delta$   $\mathfrak{v}\mathfrak{e}\mathfrak{a}\mathfrak{c}\mathfrak{r}\mathfrak{a}\mathfrak{c}\mathfrak{t}$  tuir (Studies I, pp. 58-59); "who can't"—better avoid this relative construction: say nuair ná tuigeanḡ an tuine rin . . . ; "He says it"—begin with ir  $\mathfrak{a}\mathfrak{m}\mathfrak{l}\mathfrak{a}\mathfrak{i}\mathfrak{o}$  (Studies I, pp. 79-81); "get on the nerves of a cow"—ḡo ḡcuirfearḡ fé  $\mathfrak{v}\mathfrak{e}\mathfrak{i}\mathfrak{r}\mathfrak{c}\mathfrak{i}\mathfrak{n}$  ar an mbuin féin (notice article and féin); "it takes," etc.—ir  $\mathfrak{v}\mathfrak{e}\mathfrak{a}\mathfrak{c}\mathfrak{a}\mathfrak{i}\mathfrak{r}$  é  $\mathfrak{f}\mathfrak{u}\mathfrak{l}\mathfrak{a}\mathfrak{ḡ}$   $\mathfrak{m}\mathfrak{u}\mathfrak{r}\mathfrak{a}\mathfrak{n}$  tuine boḡ féirḡ tu; "Higginbotham"— $\mathfrak{M}\mathfrak{a}\mathfrak{c}$  uí uḡḡín will be an approximation; "the effect . . . frightful"



—ní h-uachtbár go dtí an fearg . . . ; “ And . . . with him ”  
—ašur féac . . . aige.

“ 1r dóic liom ” arfa ’n Maolbúnaic leir an gcaptaon,  
“ go bfuil ré cómh maic aš an mbeirt ašainne beic aš  
bailiú linn a baile anoir.”

“ Slán ašat-ra,” ar peirean le mac uí Longáin, “ ní-  
féadfaimí-ne a tuille congnaim a éabairt duit. Ní  
badošal ná go ndéanfaid an Ríoirie tu éarriac aníor. Dá  
mbeinn-re do’ éar ní ró-móir an deicnear a beaó orm cum duit  
ruar. Ní fearr-de an fuadair a beicó fé’n Ríoirie an t-  
aighear a beicó aige le Tomár páir ó flaitéarraig. Ní  
féacaír nam ac a deacraic duit beic aš aršóint le duine,  
nuair ná tuigean an duine rin focaí do’ a labhann tu, 7  
nuair ná labhann ré féin focaí a do’ féadfa-ra a cuiršint.  
Níl aš an reanduine úo ac an t-aon abairt amáin,—puo  
éigin i došaoš “ ní béalra.” 1r amlaic a bíonn an abairt  
rin aige ’a páo 7 ’a ac-páo 7 ’a ríor-páo, i došreo go gcuir-  
feao ré deirctin ar an mbuin féin beic aš éirteaic leir.  
1r deacair é fulaš mupan duine boš réio tu. Cuireann  
ré buile feirge ar mac uí Ušín. Ašur am’ éaoš-ra de,  
do’ éireošainn féin ar buile cuige, dá mba ná coiméarainn  
rmaic orm féin. Ní h-uachtbár go dtí an fearg a cuirpíó  
ré ar an Ríoirie. Ašur féac, tá an éloc úo aige fóir.  
Níor’ fuláir leir šreim a coiméao uiréi. Slán beo ašat,  
a mic uí Longáin.”

## VIII.

Šaeóilš do éur ar an mbéalra ro:—

He was turning these things over in his mind, as he walked  
about the vast hotel on that evening of the last day in July.

The Society papers had been stating for a week past that London was empty, but, in spite of the Society papers, London persisted in seeming to be just as full as ever. The Grand Babylon was certainly not as crowded as it had been a month earlier, but it was doing a very passable business. At the close of the season the gay butterflies of the social communities have a habit of hovering for a day or two in the big hotels before they flutter away to castle and country-house, meadow and moor, lake and stream. The great basket-chairs in the portico were well filled by old and middle-aged gentlemen engaged in enjoying the varied delights of liqueurs, cigars, and the full moon which floated so serenely above the Thames.—(*The Grand Babylon Hotel.*)

Here it is best to begin by saying that it was a vast hotel called "the Grand Babylon." It is only in the sixth line of above that we meet the name, but it is more natural to give it at once. Further, "he" is rather indefinite; in Irish say *ruine uairde*; "that evening"—let "that" qualify "July" in Irish; "Society papers" a literal translation is of course impossible: say—*na páiréir a cuireadh ríor ar cúirdeib an traoisail móir*; "empty"—this is hyperbole: say—*ná maib éinne . . . suib' fiú tairc air*; "persisted in seeming"—get rid of the personification, and express the *meaning*; "doing a very passable business"; express the *meaning*; the last two sentences of the English had better be transposed in Irish, and each of them split up into smaller sentences. "The great basket-chairs"—begin with *oá b'riú rín ní folam a bí na caetsoiriada móra leatana* ("basket" need not be rendered literally); "At the close of the season" etc.—begin with *ir tgnáit*; "gay butterflies,"—observe the way in which the metaphor is treated. Similarly the metaphor in "hovering" and "flutter away" must be toned down somewhat.

Tiḡ órṑa móir ab eaṑ é, 7 “ an mṑir-ṑabailṑin ” a bṑ mar ainm aṑr. Bṑ duine uaral ann um tṑáctṑóna lae ṑeirṑṑ an lúil úṑ, 7 é aḡ ṡabáil tṑmṑeall 7 é aḡ maṑctṑam in’ aḡne ar na neitṑṑ reo. Na páirṑṑir a cuirṑeann rṑor ar cúrraibṑ an tṑaoḡail mṑir, bṑṑar ḡá ráṑ le reáctṑain ná raibṑ éinne i lúnnṑuin ṡurṑ’ fṑú tṑáct aṑr. Ac in-aimṑeoin a ṑeirṑṑir ip é ba ṑóic leat ar an áit ṡo raibṑ oirṑeṑ ṑaoine ann ip bṑ maṑ. Ní fuláir a ṑomáil ná raibṑ, ra tiḡ órṑa áirṑe reo ré láṑair, na táinte a bṑ ann mí roime rin. Ac bṑ ṡearr-curo ann, 7 níor ḡearmáṑa ṑo luṑt a rṑiúrṑa. ṑá ṑríḡ rin, ní folam a bṑ na caṑaoirṑeáca móra leaṑana ṑo cuirṑeṑ ra ṑóirṑe larmuic. Bṑ ’na ruiṑe inṑ na caṑaoirṑeácaibṑ rin anoir a lán ṑaoine uairṑe,—curo acu aorṑa, curo acu rṡoṑ-aorṑa—7 iṑ ar a rártáct aḡ ól biotáille 7 aḡ caiteamṑ tobac, 7 aḡ réácaint ar foillṑe breáḡṑa boḡa na ṡealaḡṑe, 7 i aḡ ḡluairṑeáct ’n-a lán-lonnraṑṑ ór cionn na Táimṑe. Ip ḡnáṑ, nuair a bṑonn a ṡcaiteamṑ aimṑirṑe rá éṑair aḡ ṑuirṑim cum ṑeirṑṑ, ṡo ṑṑanaṑ na ṑaoine móra ar reáṑ lá<sup>1</sup> nó ṑó mar rin, inṑ na tiḡṑibṑ órṑa móra. Ip cuma nó peṑṑleacáin iṑ, aḡ imṑeáct ó bláṑ ṡo bláṑ aḡ cuarṑac na mbaluite ip breáḡṑa. Nuair a bṑonn an cuarṑac ra éṑair epṑoṑnuḡṑe, rṑúṑ cum rṑubáil iṑ aḡ tṑiall ar éairṑeán nó ar tiḡ tuaitṑe, ar mṑinṑéar nó ar mṑinteán, ar loṑ nó ar linn-ḡlaṑe.

## IX.

ḡaeṑilḡ ṑo cúir ar an mbéarṑa ro :—

When Eoghan Mor O'Donovan, poet, stooped down and came in over his threshold he saw, in spite of the gloom, that his son Diarmuid, who all day long had been with him

1. Lá not inflected in the phrase lá nó ṑó, Studies I, p. 159.

leading the plough at the ploughing, had eaten his evening meal of potatoes and milk, and in his exhaustion had leant his head down on the deal table and fallen asleep. The boy's unkempt head was almost buried in the potato refuse. No one else the poet found before him in the cabin ; and the only light was the glow of the broad fire of turf sods. Looking on the weary figure of the boy, in a flash of thought the poet saw, more plainly than when he stood in it, the stone-strewn patch of mountain side they had been trying to soften up beneath the plough that bitter February day, and he, with the pride of the Gael in his soul, felt more deeply than ever before, the hopelessness of his position, the slavery and indignity. Yes, there it was before his eyes : the dark coloured patch of turfy hillside, with the weather-bleached rocks that stuck up through its surface piled with the stones and shale his bleeding hands had gathered from it winter after winter. But the vision made his voice gentle, whereas the living sight of it would have filled him with anger.—*(A Munster Twilight.)*

The first sentence here is very clumsy and complicated. Irish will state the events simply and clearly, each in its proper place. Some of the details given would appear quite artificial, if not inartistic, in Irish, and had better be omitted altogether. Such are, e.g., "stooped down," "over his threshold." Begin by stating that O'Donovan was a poet. One may ask, however, why this statement is made at all. There seems to be no point in it, unless it be to mark the contrast between his aspirations and his actual lot. Better insert, therefore, after opening sentence—*ac má b'eadó, b' éigean dó beir é obair*,—and then proceed to describe the events of the day. "Who, all day . . ." get rid of the relative construction, and mention the various facts according to time sequence :—leading the cow, coming home, eating



his supper, leaning head, falling asleep—and then the father comes in and sees him, “the weary figure”—this is a detail which comes in better towards the end of description of the boy; say—*ba éiruaigiméileac an raðarc é,—é croma anuas mar rin, 7 folc a cinn san cíorað ráitte i bfuigleac ná bprátaí.* “In a flash of thought”—get rid of the metaphor but express the *meaning*; “with the pride of the Gael in his soul”—express this separately, not as an adverbial clause; “stuck up through its surface”—*aníor ar an tcalam*; “piled with”—*caránáin de . . . anuas oirca*; “his bleeding hands had gathered”—get rid of the relative construction; “the vision made his voice gentle”—*ir amlaíð ba cíúine-de a glór an airtling*. Put this statement at the very end; “whereas, etc.”—*óá mb’ iad a fúile cinn a beað as féadaint airt . . .*

The whole passage will read :—

*Fíle ab ead Eoghan Mór ó Donnabáin. Ac má b’ead b’éigean do beir as obair. Bí an lá áiríte seo go léir caitte aise as treabao, 7 Diairmuir, a mac, as cabrú leir, as treorú na bó. I ndeire an lae do éuaí Diairmuir irteac, o’it ré a cuir prátaí, 7 o’ól a cuir bainne, 7 le neart tuipe do érom ré a ceann ar an mbóiró gíúmaire, 7 tuit a córlaó air. Ba éiruaigiméileac an raðarc é,—an garrún boct croma anuas mar rin, 7 folc a cinn san cíorað ráitte i bfuigleac na bprátaí. Le n-a linn rin táinig an t-áir irteac 7 ir amlaíð a bí an mac annan in’ donar poime, 7 san de folar fa boctáinín ac lairar 7 lonnrað na teine. Teine breas leatán móna ab ead í. O’féac Eoghan ar an ngarrún, 7 táinig go hobann ór cómair a aigne—níba foiléire ná mar do connaic ré ’na fúilíú cinn é, 7 é n-a fearam ar an áit—raðarc, mar a beað in-airling, ar an bpairte beas garb cloac talman úo ar éadon an trléibe. Bí iarract déanta acu an lá fuair feabha ran ar an tcalam*

do bogað leir an gceada. Ac níorb' don maic dóib é, i tceao sur éuit an fear boct in-éadodcar aipir. Fíor-  
 gaeðeal áro-aigeanca ab ead é, 7 do éuair pé 'na luige  
 aip anoir, níor daingne ná mar do éuair maí maimir rin, ná  
 raib' i noán do ac an rooc-úraro, 7 an daoirre ! 'Sead, bí  
 pé annrúo ór cōmaip a rúil, dar leir,—an raipoe duib  
 roicda talman aip ead an énuic, 7 san ann ac mar a bead  
 poirtac ! Agus na cairpseada aníor ar an tcalam 7  
 iad geal as an rin ! Agus carnain de clocaib 7 de licinib  
 anuar oicda ! Agus pian na pola ar a lámair féin ó beic  
 gá mbailiú ó gheimreao go gheimreao ! Dá mb'iad a rúile  
 cinn a bead as féadaint aip ip amlaro a cuipreao an raðarc  
 fearis aip. Ac ní raib' ann ac aipling, 7 ip amlaro ba éúine-  
 oe a gíor an aipling rin.

## X.

gaeoile do cup ar an mbéarla ro :—

Again Nora Kelly arose from the table at which she had been eating, looked through the window, turned from it, and spoke to her sister, who was busy at the fire : ' When the train was passing Kilcully I said to him, " Look out the window, father ; you might never see Cork city again," and he turned on me, and said, " Do I want to see it ? How did I come into it ? What was I thinking of all these years, and I walking the streets of it ? Tell me that. Little I care if I never see it again,"—that's what he said, and no, he wouldn't look out.'

Margaret, to whom she had spoken, then came to the window from the fire, and said :

' Look at him now, God help us, he don't know where to rest ; that's the tenth time he's after examining that cowshed.' And she called out : ' Father, come in ; there's a cup

of tea here for you ; come in, or it will be cold on you ; haven't you to-morrow or the day after to look at them ; they'll be there to-morrow, as well as to-night.'

The old man turned round ; as will happen in strange surroundings, he did not at once spy out the window where the voice had come from ; when, however, his eyes rested on it, on his two daughters, it suddenly struck him that there was something wanting in Margaret's voice. It was a strong voice, with the hard, firm consonants, the pure vowels of the Irish language in it. She was now a middle-aged woman, and although she had lived thirty years in the city of Cork, where English is not spoken with any sort of firmness at all, her speech was still full of the strength that would carry up far hillsides, herding cattle or calling to a neighbouring homestead.—(*A Munster Twilight.*)

Here again observe the natural sequence of events. Do not say, in Irish, " arose from the table *at which* she had been eating," but " had been seated at the table, eating, and then arose " ; " her sister " is mentioned in the third line, but it is not until we come to the eleventh line that we are told her name. Irish will supply the deficiency at once. So the relative clause " who was busy " will not be relative in Irish at all. The clause " to whom she had spoken " is quite unnecessary, and must not be translated. The rest is fairly simple.

Ói Nórá ní Ceallais 'na ruidé aS an mbóro 7 í aS íce.  
Ói Maisréad, a deirbhíúr, aS an teine aS sabáil so ghnó  
éigin. O'éiríS Nórá an tarna n-uair, o'féac sí an fuinneos  
amad, o'iompúis sí uairí, 7 do labair le Maisréad :

" Dubairt lem' aSair," ar ríre, " 7 rinn ra tpaen aS  
sabáil tar Cill Collaite—' féac an fuinneos amad, a aSair'  
arra mé leir, ' b'féirí ná feicfá Corcais so deo airíí."

Sé puo a d'ein feirean iompáil oim 7 a ráð: 'An amlaíð ba mian liom í feircint? Cionnur a tárta mé teadót ann? Cad air, an dóic leat, go mbinn as cuimneam i m' na mbliadanta ro 7 mé as riúbal na rráideann ann? Innir an méro rin dom. Ir beas nár cuma liom dá mba ná feicfinn go deo airí i!' Agus níorbú áil leir féadaint amac in don cor."

Do dhruio Mairéad anall ón oteine iotreo na fuinneoisge, 7 do labhair sí.

"Féad anoir air," ar ríre, "go bfuírbú Dia orainn, ní fíor dó cá bfuigíó ré fuaimnear. Siné an deicmáð h-uair aise as cuarodac an bóiúige rin, 7 gá iníúcadó."

Do glaoib sí ór áro air.

"a Achar," ar ríre, "tair irtead; tá cupán tae annro asam duit; tair irtead, nó beiró ré fuar ort. Féadfair beir as féadaint ortá ran imbáiread, nó umanoirtear. Ar nóin beir ríad ann imbáiread díreac mar atáio anocht."

Do'iompuig an reanruine ar a fáil. Mar ir gnát nuair ná bíonn taitíge ar an áit as ruine, ní féadofad ré a d'éanam amac ar dtúir cad é an treo baili n-a dtáinig an glór ar. Ac nuair a leos ré a fúil ar an bfuinneois 7 ar a beirt ingean, do buailead irtead in' aigne go hobann go raib puo éigin in earnam ar glór Mairéad. Glór breas láioir ab ead é, 7 conruine cruada teanna, 7 gutaí glana na Saolunne ann. Bean ríot-doroda ab ead Mairéad anoir. Bí deic mbliadna ar fícto caitte aici i scafair Corcaige, áit ná labairtear an Béarla go doct ná go daingean ann. Ac 'na diaib rin, bí a cainnt go lán-láioir fóir,—cóim láioir rin go gcloirfí i b'ead fuar éadan an énuic i gcéin i, nuair a bead sí as dothairead na mbó, nó as glaothac ar muinntir an tíge ba síorra bí.



## XI.

Ḡaeóilḡ do cúir ar an mBéarla ro:—

In a few hours Harley reached the inn where he proposed breakfasting ; but the fulness of his heart would not suffer him to eat a morsel. He walked out on the road, and gaining a little height, stood gazing on the quarter he had left. He looked for his wonted prospect, his fields, his woods, and his hills ; they were lost in the distant clouds ! He pencilled them on the clouds, and bade them farewell with a sigh.

He sat down on a large stone to take out a little pebble from his shoe, when he saw, at some distance, a beggar approaching him. He had on a loose sort of coat, mended with different-coloured rags, amongst which the blue and the russet were the predominant. He had a short knotty stick in his hand, and on the top of it was stuck a ram's horn ; his knees—though he was no pilgrim—had worn the stuff off his breeches ; he wore no shoes, and his stockings had entirely lost that part of them which should have covered his feet and ankles. In his face, however, was the plump appearance of good-humour ; he walked a good round pace, and a crooked-legged dog trotted at his heels.—(*Henry MacKenzie*, 1745-1831.)

This is fairly simple. "The fulness of his heart"—bí toct éom tnom ran ar a éiríde ; "on the quarter he had left"—ra tpeo baille ar a tóáinḡ ré. The ordinary past tense in Irish has frequently the force of the English pluperfect ; "his wonted prospect"—bí ré tpeír oul i tóáitḡe de . . . The English phrase had better be translated by a complete sentence in Irish. "He pencilled"—get rid of the metaphor ; "He had on"—preface this description by—ir amlaib a bí an bacac ran, ḡ . . . ; "predominant"—an cúir ba mó óio b ; "his knees . . . his breeches,"—a óá ḡlúin ráitce

amao tpe n-a bpipte rean-aipte; "plump appearance of good humour"—deallpam puilt ar a aghaio paimir; "a good round pace,"—go meap tapaid.

I geionn poinnt uair a' eluis do fpoir Mac ui dplais an tig o'ra 'n-a pab pocair aise a bpeicpearta a aipteam. Ac bi toet com trom ran ar a cpoide na leogfad pe do ploc o'ite. Do gluar pe ama, i tpeir tamail de'n bota ar a cup de, tainis pe go oti apdan. Siu ruar ar a mullac e, i o'fan 'na fepam ann ar fead tamail, as fedaicnt anonn uaid pa tpeo bail ar a o'tainis pe. Bi pe tpeir tul i o'taitige de papiceanab i de coillicib i de cnocab a o'utaise fein. Do cuapuis pe anoir iad, ac nior fead pe iad feircint. Na rgamail uo i bpad uaid ir futu ran tior a biotar! Do leog pe orna ar. Dar leir go bfeadfad pe ramail na o'utaise rin a deanam ama i meap na rgamail. O'fas pe plan aici go bponac.

Bi cloicin irtig na bpois, i fuio pe ar cloic moir cun e baint airi. Le n-a linn rin cia cipead pe cuise tamail uaid ac an bacac! Ir amlaio a bi an bacac ran, i rashar capoisge moire leite air, i i deirigte paitigte le giobalaib ioladaaca. Iad goim no buide-donn, an cuio ba mo oio. Bata beas adbac na lam aise, i adarc peite amuic 'na bair. A da gluin paitte ama tpe n-a bpipte reana-aipte,—bio naib don oiltpeac e. E cor-noctaitge, ac reana-peire ptoai beit as eludac a colpai, i san faic oio fagta ar coir na ar feiru leir. Ac da ruapaise a bi a reana-balcairi bi deallpam puilt ar a aghaio paimir. Bi pe as riubal poime go meap tapaid, i sadairin cor-am ar potar le n-a palab.

## XII.

Σαεὸις τοῦ ἐπὶ ἀπὸν μῆαῖτα πο :—

I waited more than two hours without having an opportunity of crossing the river, during which time the people who had crossed carried information to Mansong, the king, that a white man was waiting for a passage, and was coming to see him. He immediately sent over one of his chief men, who informed me that the king could not possibly see me until he knew what had brought me into his country ; and that I must not presume to cross the river without the king's permission. He therefore advised me to lodge at a distant village, to which he pointed, for the night, and said that in the morning he would give me further instructions how to conduct myself. This was very discouraging. However, as there was no remedy, I set off for the village, where I found, to my great mortification, that no person would admit me into his house. I was regarded with astonishment and fear, and was obliged to sit all day without victuals in the shade of a tree ; and the night threatened to be very uncomfortable—for the wind rose, and there was great appearance of a heavy rain—and the wild beasts are so very numerous in the neighbourhood, that I should have been under the necessity of climbing up the tree and resting among the branches. About sunset, however, as I was preparing to pass the night in this manner, and had turned my horse loose that he might graze at liberty, a woman, returning from the labours of the field, stopped to observe me, and perceiving that I was weary and dejected, inquired into my situation, which I briefly explained to her ; whereupon, with looks of great compassion, she took up my saddle and bridle, and told me to follow her. Having conducted me into her hut, she lighted up a lamp, spread a mat on the floor, and told me I might remain there for the night.—(*Travels in Africa, Mungo Park.*)



“ During which time ”—get rid of the relative, by beginning a new sentence—le n-a linn rin ; “ white man ”—fear an báin-éneir ; “ a passage ”—a tabairt anall ; “ must not presume ”—san a beir de dánaict ionnam ; in the next sentence observe the natural sequence of events, thus dispensing with the relative ‘ which ’ ; “ he pointed ”—better repeat the noun an taoiread ; “ there was no remedy ”—puo san leigear foirne ir fearr air ; “ to my great mortification,” mo cread ir mo cár ! “ with looks of great compassion ”—do glac sí truaḡ dom, dar liom. The rest is simple.

D’fannar ann ar fearó breir ir dá uair a’ éluig, san an éaoi a beir aḡam ar dúl éar abainn anonn. le n-a linn rin na daoine a bí ḡabta anonn d’innreadar do’n Rí, do mhanroḡ, ḡur b amlaib a bí fear an báin-éneir aḡ teadct ḡá féadaint, ac é beir aḡ feiteam le n-a tabairt anall. Do cuir an sí duine dá taoireaduib éuḡam láitread ḡá cur in-iúl dom ná féadfaó an sí ceao cainnte leir a tabairt dom in don éor, ḡo dtí ḡo mbeaó ’fíor aḡe cao a éuḡ ar cuairt cum a tíre mé ; ḡ ḡo ḡcaitfínn san a beir de dánaict ionnam ḡabáil éar an abainn san ceao d’fagáil uair. Do cairbeáin an taoiread dom ríáirín beaḡ a bí tamall uainn, ḡ éuḡ ré de cómarle dom cur fúm ann i ḡcóir na hoirde, ḡá ráó ḡo dtabrfaó ré tuille eoluir dom, ar maidin lá’r na báraé, ar cionnur ba éar dom mé féin d’iomcur. Ní puinn mírniḡ do cuir an cainnt rin ionnam. Ac “ puo san leigear foirne ir fearr air.” Do ḡluairéar liom fé d’éin an tríáirín. Ac, mo cread ir mo cár, ní tabrfaó éinne dá raib ann beir irtiḡ dom. Ir amlaib a d’féadadar oim, ḡ ionḡna ḡ alléadct oiréa, ḡ b’éigean dom fanamaint am éporḡaó fan an lae ḡ mé am’ fúirde fé rḡáct cainn. Bí crot baḡaréad ar an oirde ; d’éirniḡ an ḡaoct, ḡ bí ana-óeallram cláḡair ar an rpeir. ’Nla éeannta fan, tá oiréaó fan beiríreac alléa ra cómarpanadct ḡur ró-baoḡal ḡo



mbeinn ana-mí-íearḡair, mar go ḡcaiteḡinn toul ináirḡe ar an ḡcraḡn, 7 mo íuaimínear do ceapao imearḡ na nḡeas. Ac, um fuine na ḡríne, 7 mé am' ullmú féin cum na h-oirḡe do caiteam ar an ḡcuma ran, 7 mé tréir mo capail do ḡsur, 7 a leosaint do beic as inḡeilc, do tárla go raib bean áiríce as filleao a baile tréir obair an lae do cḡiocnú ói, 7 ḡur tḡs rí fé nḡeara mé. Do rḡao rí as féacaint orm. Asur nuair a tḡis rí ḡur tuirre 7 ceann-fé a bí orm, o'íarḡuis rí oíom cao a bí tréir tuicim amac dom. Do miníḡear an ḡḡeal ói. Do ḡlac rí truaḡ dom, dar liom; o'árouis rí léi an diallaic 7 an rḡian, 7 duḡairc liom í leanamaint. Do tḡs rí léi irḡeac 'na boḡán féin mé, do lar rí lampa, do leac rí bḡac ar an úrlár, 7 duḡairc liom go raib ceao asam an oirḡe do caiteam ann.

## XIII.

ḡaeóilḡ do cur ar an mḡeapla ro:—

'In this manner I went from town to town, worked when I could get employment, and starved when I could get none: when happening one day to go through a field belonging to a justice of peace, I spied a hare crossing the path just before me; and I believe the devil put it in my head to fling my stick at it;—well, what will you have on't? I killed the hare, and was bringing it away, when the justice himself met me; he called me poacher and a villain; and, collaring me, desired I would give an account of myself. I fell upon my knees, begged his worship's pardon, and began to give a full account of all that I knew of my bread, seed, and generation; but, though I gave a very true account, the justice said I could give no account; and so I was indicted at the sessions, found guilty of being poor, and sent up to London to Newgate, in order to be transported as a vagabond.

' People may say this and that of being in jail ; but, for my part, I found Newgate as agreeable a place as ever I was in all my life. I had my bellyful to eat and drink, and did not work at all. This kind of life was too good to last for ever ; so I was taken out of prison, after five months ; put on board a ship, and sent off, with two hundred more, to the plantations. We had but an indifferent passage ; for, being all confined in the hold, more than a hundred of our people died for want of sweet air ; and those that remained were sickly enough, God knows. When we came ashore, we were sold to the planters, and I was bound for seven years more. As I was no scholar (for I did not know my letters), I was obliged to work among the negroes ; and I served out my time, as in duty bound to do.'

" In this manner"—ar an gcuma ran. The English " this " will frequently be rin or ran in Irish ; " I went . . . do bíor as gabáil tímceall ; " could get " a gheibinn (imperfect tense) ; " when, happening "—onit when, and say do páinís (do táirta) ; " belonging to a justice "—need not be translated here ; it can be stated farther down that the justice met was the owner of the field ; " what will you have on't ? "—cad eile, cad a déanfaínn ar don cúma ? " my breed, seed and generation "—ar na reáct rinnreapáib a táinís póimam. " People may say "—tá daoine ann . . . Introductory tá (Studies I, pp. 209-210) ; " with two hundred more "—mé féin 7 dá céad nac mé ; " we had but an indifferent passage "—ní ró-íeargair a bíomair as toul anonn dúinn ; " in the hold "—éior imbois na lunge.

Do bíor as gabáil tímceall ar an gcuma ran, ó baile móir so baile móir, as obair nuair a gheibinn an obair, 7 as toul cum báir de'n ocpair nuair ná faigínn. Do páinís, lá, so rabar as gabáil tré páirc, nuair a leogair mo fáil

ar shiorrfaid, 7 é as nít ear an scarán ar m'asair amac. I r'óid liom supb é an t-áirreoir a cuir im' ceann an bata do éiteam leir. Cao eile, cao a déanfaínn ar don cuma? Do marbhar an shiorrfaid, 7 i r'amlair a bíor gá breic cum riúbaíl liom nuair a buaíl an shúirtir sup leir an páirc umam. Do ruig pé ar rshórnais orm, 7 saoirde 7 bitéamnac aise 'á tabairt orm, 7 é gá fíapraide óiom cé'r óioib mé, nó cao a tug annan mé. Do tánas ar mo glúinib as gabáil mo leat-rsél leir, do tórnui gear ar cúnntar iomlán a tabairt do ar na reatc rinnreapaib a táinig pómam,—an méio a bí ar eolur asam. Níor innreap do ac an fírinne, ac i r' é dubairt reirean ná ná féadfaínn don tuairis a tabairt orm féin. B'é críoc an rsél sup tugad ór cómair na cúirte mé, so bfuair ear amac sup duine boct mé, sup daoird ann mé, 7 sup cuiread ruar so lúnnuoin 7 irteac ra ngeata nua mé, cum mé cur an loc amac, mar duine díomáoin oíoc-iomcuir.

Tá daoine ann, 7 bíonn ro 7 rúo acu 'á ráib i r'aoib beic i bpríorún. Am' taob-ra de, i r'amlair a ceapar so paib an geata nua cóm taiteamnac o'ait le haon áit 'n-a rabar paib ann lem' pé. I r'amlair a bí lán na n-éille asam le n-ite 7 le n-ól, 7 san don obair le déanam asam. Ní féadfaínn an raozal breas ran a beic asam i gcóinnuide. I gcionn cúig mí do tógad amac ar an bpríorún mé, do cuiread ar bóro luinge mé, 7 do reolad anonn ear ráile mé féin, 7 dá céad nac mé, as triall ar na "plantations." Ní ró-feargair a bíomair as dul anonn dúinn. Mar i r'amlair do coimeadad rinn so léir tíor i mbol na luinge, i r'eo so bfuair breir i r' céad acu bár o'earba aier breas na rreire. Asur as Dia acá 'fíor so paib an cúro eile asainn dona oíoc-plánteac so leor. Nuair a tángamair i r'tír do díolad le luic na plantations rinn 7 do fapruigead mire so ceann reatc mbliadán eile. Níorb don rcoláire

mé—ní raib oiread ir eolair ar an aibhítir a sham—7 mar  
 zeall air rin do caitear beir aš obair i bpoáir muinntir  
 an éneir duib. Ašur d'fanar in aimir go deire mo  
 tréimre, mar a bí ceangailte oim a déanam.



## B.—HISTORICAL.

### XIV.

Σαεῶις τοῦ ἐπὶ ἀπὸ ἀν μῦθου τοῦ :—

There was no opportunity for the Irish to set up or maintain a press of their own. For them all chance was barred by the flaming sword that turned everyway. We have thus the singular spectacle of a country which, while all Europe was printing and throwing open to the peoples a new way of knowledge, was driven back on oral tradition and laborious writing by hand.—(*The Making of Ireland and its Undoing*, p. 403.)

“Opportunity”—bʰreit . . . ἀπ. Begin second sentence thus—pé tpeo n-a vtuɣaióir aɣaið; “all chance was barred”—is rather indefinite. Say ɣá ɣcorɣ ἀπ α leap το véanaim; “the flaming sword”—bʰ riuð cúca an namaið, ɣ claiðeam noctaiðe ’na láim aige; “We have thus . . . ba ɣreannmāp an rɣéal é; “driven back on oral tradition”—ɣan ve cōir cum múinte acu ac béal-oiðeacāp. In the Irish this last portion had better be placed before—“while all Europe . . . knowledge,” which will come in at the end.

Ní pailb don bʰreit aɣ muinntir na h-Éireann ἀπ ἐλδ-εumann το ἐπὶ ἀπ bun nā το cōiméad ἀπ riuðal vóib féin. pé tpeo ’n-a vtuɣaióir aɣaið bʰ riuð cúca an namaið, ɣ claiðeam noctaiðe ’na láim aige, ɣ é ɣá ɣcorɣ ἀπ α leap το véanaim. Ba ɣreannmāp an rɣéal é. Muinntir na h-Éireann annpān, ɣ ɣan ve cōir cum múinte acu ac béal-oiðeacāp, nó láim-rɣpibinní ɣup mōp an obair iad το rɣpíobad in don cōp; aɣup muinntir na h-Eorpa ɣo léip, ɣ α málairt ἀπ fad

de ílúige acu: leabhair acu dá gcuid i gclo, 7 an t-eolair  
acu 'á leatad go tuig ar an gcuma ran imearḡ an uile  
pobuit. Da ḡreannmar 7 ba tiubairtead an rḡeal é!

## XV.

ḡaeóilḡ do cur ar an mbéarla ro:—

From the history of the towns it is clear that the original English settlers, almost from the first generation, had been led by interest and intelligence, to enter into the civilisation of Ireland, and become faithful citizens of their new land, united with its people, and devoted to its fortunes. Left to themselves English and Irish joined in fruitful alliance, the English accepting Irish culture and jurisprudence, and enriching it with their own organisation of business and municipal laws.—(*The Making of Ireland and its Undoing*, p. 201.)

“ The original English settlers ”—an muinntir úo a táinig anall ó ḡaranaib ar dtúir. *Begin with this*; “ almost from the first generation ”—dá mb’ é an céad ḡream féin acu é; “ were led . . . to enter ”—say first—do ḡadairḡ go ponnmar le béarab 7 le nóirab na nḡaeóeal. Then, in *second* sentence, say—“ From the history . . . it is clear ” that they understood that that was to their interest; “ and become faithful . . . ” Begin a *third* sentence here, and repeat ir léir—ḡur ceapadair beic oíur do oúḡtib na nÉireann (avoid “ their new land ”—a typically English phrase). “ English and Irish ”—ḡaeóeal ir ḡall; “ Irish culture and jurisprudence ”—eolur 7 ealaḡantadḡ 7 oúḡte na nḡaeóeal.” (A sort of *hendiadys*).

An muinntir úo a táinig anall ó ḡaranaib ar dtúir,

dá mb' é an céad tpeam féin acu é, do shabaidir go fonnmar  
 le béaraid na nShaeóeal. I r léir ó shac reanóar dá  
 mbaineann leir na bailtib móra sup tuisgeadair na Sapanais  
 rin go mba tairbte dóib an méid rin. I r léir sup ceapadair  
 beic dílir do dílgtib na n-Éireann, 7 iad féin do dílúú  
 1 shcapadair le n-a muinntir, 7 ruim do cup inr shac don níó  
 dár bain léi. Do cábhruigeadair Shaeóeal i r shail le céile,  
 an fáid a leogad dóib é, 7 b'féarrde an dá tpeib an cóm-  
 oibniú ran. B'féarrde an Sapanac eolair 7 ealaóantaóct  
 7 dílgt na nShaeóeal, nuair a shlac ré iad; 7 níor mírde  
 do'n Shaeóeal ar fogtuim ré uaid rin de neitib a bain  
 le shóctaid an traoşail, 7 go móir móir le dílgtib do cup  
 1 bferóm inr na bailtib móra.

## XVI.

Shaeóitş do cup ar an mbéarla ro:—

The English policy was not the development of Irish  
 industries for Ireland, in which the towns could have co-  
 operated, but the capture of all trade for the benefit of  
 England. Settlers of their own blood had to be ejected  
 from competition as ruthlessly as the wild Irish. The issue  
 was clear. It gave meaning to the conquest and a desperate  
 purpose. In the case of Dublin we have seen the conflict  
 under the interesting conditions of a city, which had, more  
 than any other, sought to combine English loyalty and self-  
 preservation. And here, as in every other town, England  
 demanded nothing less than her own entire advantage out  
 of Irish trade.—(*The Making of Ireland and its Undoing*,  
 p. 292.)

Avoid the relative construction in the opening English  
 sentence. Begin thus—"The towns could have co-operated

in the development . . . Then, in second sentence—" But this was not what England wanted (the English policy) ; " the capture of all trade"—eliminate the metaphor, and express the meaning fully ; " Settlers of their own blood"—an *Sarana* a *bí n-a cómnui*de in *Éirinn* ; " The issue . . . purpose." Care must be taken here to express the meaning naturally, and in harmony with the context. One might say—*bí an méir* rin *foilléir* a *nó*ótáin *dóib*. *Cao* *cuise* *dóib* *muinntir* na *hÉireann* a *beir* *pé* *rma*ct *acu* *dá* *mha* *nár*b' *féarr*-*de* *iad* *féin* *ra* *deir*e *é*? *Ná* *é* *a* *tear*tui<sup>g</sup> *ua*ta *ó* *túir*? " In the case of Dublin . . . self-preservation"—this sentence is too long, and the construction is typically English. Study carefully the way it is treated. The " subjective " expressions " we have seen," " under the interesting conditions " had better be omitted altogether, as being typically English. We have introduced the expression " an *dá* *tráig* rin *d'féarr*taí " as being natural in Irish to translate the " combination " of English loyalty and self-preservation.

*D'féarr*taí *muinntir* na *mbailte móra* *cahrú* le *céile* *cum* *earraí*de *éir* *dá* *nó*éanaí in *Éirinn*. *Ac* *ní*or**b** *é* rin a *tear*tui<sup>g</sup> *ó* *muinntir* *Sarana*. 'Sé *ru*d a *bí* *ua*ta *na* *d*on *tráig*ar *earraí*de *beir* *dá* *déanaí* *í* *dá* *díol* *í* *dá* *ceanna* *pé* *n-a* *rtiúrú* *féin* *í* *ar* *maí*te *leo* *féin*. *Ní*or**b**' *fuláir* *dóib*, *cuise* rin, *na* a *leogaint* *d'* *doinne* *d*on *cor*g a *éir* *leo*, *ná* *d*on *éir* *irte* *a* *déanaí* *or*ta. An *Sarana* a *bí* 'na *cómnui*de in *Éirinn* *ní* *leogfai*oir *dó* *d*on *éir* *irte* *a* *déanaí* *or*ta *ac* *cóm* *bea*g *ir* a *leogfai*oir *dó'n* *Éireanna* *péin* *é*. *Cao* *cuise* *dóib* *muinntir* na *hÉireann* a *beir* *pé* *rma*ct *acu* *dá* *mha* *nár*b' *féarr*-*de* *iad* *féin* *ra* *deir*e *é*? *Ná* *é* *a* *tear*tui<sup>g</sup> *ua*ta *ó* *túir*. *Dá* *féa*b'ar a *deine*ad *muinntir* na *mbailte* *iarr*act *ar* a *gceart* *do* *coraint*, *nó* *dá* *díle* *bí*oir *do* *Rí* *Sarana*, *ní*or**b**' *d*on *maí*t *dóib* *d*on



ταοῦ ἀν. Ὁ δὲν μυνντιρ ὕ'λάτ' αὐατ' α νοίεαλλ, μά  
 νεμεαὶο νίεαλλ ιν-αον βάλ, ἐμ αν τὰ ἐπιδίξ ριν  
 ὀ'φρεαταλ. Μά δὲν, το τεῖρ ορτα. Ἀν μὴ α ἐάηα ινρ  
 να βαλτιῦ εἰε, β'έ αν ῖσέαλ ἐάαονα αν ραν έ. Νί ῖάρόεαὶ  
 αν ῖαοῖαλ αν Σαῖανας, ῖαν αν τοῖαὶ ῖο λέιρ γ αν ταιῖβε  
 ῖο λέιρ το βεῖτ αῖσε ρέιν.

## XVII.

Σαεὸιτς το ἐπρ αρ αν mβέαηα ρο :—

Her attendants, during this conversation, were bathed in tears, and, though overawed by the presence of the two earls, with difficulty suppressed their anguish ; but no sooner did Kent and Shrewsbury withdraw, than they ran to their mistress, and burst out into the most passionate expressions of tenderness and sorrow. Mary, however, not only retained perfect composure of mind, but endeavoured to moderate their excessive grief ; and, falling on her knees, with all her domestics around her, she thanked Heaven that her sufferings were now so near an end, and prayed that she might be enabled to endure what still remained with decency and with fortitude. The greater part of the evening she employed in settling her worldly affairs. She wrote her testament with her own hand. Her money, her jewels, and her clothes she distributed among her servants, according to their rank and merit. She wrote a short letter to the King of France, and another to the Duke of Guise, full of tender but magnanimous sentiments, and recommended her soul to their prayers, and her afflicted servants to their protection. At supper she ate temperately, as usual, and conversed not only with ease, but with cheerfulness ; she drank to everyone of her servants, and asked their forgiveness, if ever she had

failed in any part of her duty towards them. At her wonted time she went to bed, and slept calmly a few hours.—(William Robertson, *History of Scotland*.)

Notice the allusive style of the English, when thus taken out of its context: “*her* attendants”—without telling us *whose*; “during *this* conversation” without first saying who were engaged in it. It is only in the 6th line above that “Mary” is mentioned by name. *Begin* the Irish by stating that it was *she* who was there. Use type IV (Identification, Studies I, pp. 29-31). “Bathed in tears”—*as sol so fuidéac*; “overawed . . . Earls,”—*da méir ríad a bí orda roim an mbeirt iarla*; there will be no fewer than *five* sentences in Irish to correspond with the opening sentence above; “with decency and with fortitude”—*le foróne, mar ba cúise 7 mar ba cóir*; “according to their rank or merit”—*do réir a n-innme nó do réir mar a bí tuillte acu*; “recommended her soul to their prayers”—*do cuir rí comairce a n-anma orda*; “ate temperately as usual,” *níor it rí ac an beagán ba gnát léi*; “had failed”—*ma cuairt dí*.

Máire, bainríogán na n-Albanac, í í a bí ann. An beirt iarla, .i. Kent 7 Shrewsbury, tángadair irteac cum labairt léi. An fáid a bíodar as cainnt bí cúmall na ríogha as sol so fuidéac. Ar éigin a d’féadadair a mbíon do coimead fé céile, da méir ríad a bí orda roim an mbeirt iarla. Ac cóim luac ír d’imčígeadair ran, riú ar buile na cúmall as tuall ar Máire, gá cur in-iúl dí cad é an cion a bí acu uirthi, 7 cad é an cúma a beaó ’na diaid orda. D’fán ríre so bheadh ciúin rocair, 7 gac díceall aici ’a déanam ar a n-ana-bhíon ran do maolú. Fé deire do táinig rí ar a glúimib, 7 a luac fmoctálmha so léir ’na tímceall, as gabáil a buirdeacair le Dia na glóire, i tsaob

forimóir d'á mairbh i nDán dí a beic fuilingsce aici anoir, 7 gá iarrmairbh air beic as cabhrú léi, cum go bfeadófaid sí a mairbh le teadót fóir uiréi d'fúlans le fóirne, mar ba cúibe 7 mar ba cóir. Do éad sí an cúir ba mó de'n tráctóna ran as rocrú a gnódaí raosálda. Do ríriob sí a h-uadót le n-a láim féin, do dein sí a mairbh d'airgead 7 d'éadaic 7 de feodaib aici do bponnaid ruar ar a luét fmoctálmá, do réir a n-innme, nó do réir mar a bí tuillte acu. Do ríriob sí leicir gairu cum Rí na Fhainnce 7 ceann eile cum an Diúic de Shuire,—dá leicir a léirigeann ceannmáic 7 árd-aigeanadót an té do ríriob iad. Do cúir sí cumairce a h-anma ar an mbeirt, 7 d'iarra orda díon 7 dídean d'á cúmallaib a bí 'á gcráid. As béile ná hoirdce níor ic sí ac an beagán ba gnaic léi, 7 í as cainnt, ran na haimprie, go rocair poineand. D'ól sí pláinte an uile duine d'á luét fmoctálmá, 7 d'iarra sí orda, má cúaird dí don cúir d'á duaisar do cómlíonad d'óib, go maiciríoir dí é. An uair ba gnaic do cúaird sí n-a leabaird, 7 d'fan na coirad go ráim ar fead poinnt uair-an éluig.

## XVIII.

Seoúis do cúir ar an mbéarla ro:—

With regard to the queen's person, a circumstance not to be omitted in writing the history of a female reign, all contemporary authors agree in ascribing to Mary the utmost beauty of countenance, and elegance of shape, of which the human form is capable. Her hair was black, though, according to the fashion of that age, she frequently wore borrowed locks, and of different colours. Her eyes were of dark grey; her complexion was exquisitely fine; and her hands and arms remarkably delicate, both as to shape and

colour. Her stature was of a height that rose to the majestic. She danced, she walked, and rode with equal grace. Her taste for music was just, and she both sung and played upon the lute with uncommon skill. Towards the end of her life she began to grow fat, and her long confinement, and the coldness of the houses in which she was imprisoned, brought on a rheumatism, which often deprived her of the use of her limbs. No man, says Brantome, ever beheld her person without admiration and love, or will read her history without sorrow.—(William Robertson, *History of Scotland*.)

“A circumstance”—omit this, and begin with—*Nuair a bhíonn duine ag cur ríor ar . . .*; “the history of a female reign”—*féimear 7 reáct bainríogna*; begin a new sentence after this; “contemporary authors”—*luét reanáir a côm-aimríre*; “agree”—*tişir . . . le céile*; “in ascribing to”—*şá ráð şo . . .*; “utmost beauty”—*ar áilneáct an domáin*; “borrowed locks”—*folc nár léi féin*; “of different colours”—*7 dačanna éasraimlača ar an bfolc ran* (or—*7 şan dačanna na bfolc ran beit do péir a céile*); “exquisitely fine”—*şeal ríomeána*; “her stature . . . she danced”—combine both sentences—*í árş maorşa maireamáil, pé ’cú ag şinnce nó ag riúbáil nó ag marcuibeačt oí*; “with uncommon skill”—*níb’ fearr şo móir ná an coitčiantačt*; “she began”—*bí rí ag toirnú ar . . .*

*Nuair a bhíonn duine ag cur ríor ar féimear 7 ar reáct bainríogna ní ceart dó şan ruim do cur i bpearráin na bainríogna. I ştaobh máire, tişir luét reanáir a côm-aimríre le céile şá ráð şo ráib a h-aşarş ar áilneáct an domáin, 7 í côm cúmča córač ’na cruč ir o’féarşarş an coláinn daonna beit. Folc şub uirčé, áč şur minic a čaiteáð rí, do péir nóir ná h-aimríre úş, folc nár léi féin,*



7 san dačanna na bpolc ran a beic do péir a céile. Súile  
 oub-ślara aici; a pnóð geal roineanoda; a lámha leabhair;  
 clóð ceapc áluinn ar a gáasaið ó mige go sualaínn; í áro  
 maorða maireamail, pé 'cu as pinnce, nó as riúbal, nó  
 as marcaidheacht ví. Bí tuirgint i sceol aici, 7 do gáðað  
 pí amháin, nó do feinneað ar an scláirrið núb' fearr go  
 móir ná an coitciantaacht. I nbeir a raosail bí pí as toirnú  
 ar dúl i mairne, 7 táinís na dačáda uiréi de bárr a fáio  
 a bí pí i bphíorún, 7 a fuair a bíoð na tighe n-a scoimeadocí  
 'n-a cime í. Ir minic a bí pí san lúc ó rna dačádaib rin.

“Níl doinne” ar Brantome, “a d'féad ar a peaprain  
 áluinn san iongna do déanam ví, 7 cion do tēacht aige  
 uiréi; ná níl doinne a léigfíð a rtair, ná go otiocearíð  
 brón air mar gēall uiréi.”

## XIX.

Gaedilg do éur ar an mbéarla ro :—

In Ireland, so long as any independent Irish life survived, the scholar was the most honoured man in the community. The spell of its culture fell on every foreigner who came to make his home in the country. There was a common saying 'that ten Englishmen would adopt Irish, for the one Irishman who would adopt English habits.' The human fellowship, the gaiety, the urbanity of Irish life, the variety of its ties and the vivacity of its intellectual diversions, and not least its passionate and undying appeal to those who esteemed learning and whatever may feed the life of the mind, drew to it irresistibly all who came within its circle. In spite of every effort of the London officials 'for the extinction of amities between the Englishry and the Irishry,' generation after generation of new comers for 350 years were gathered

into the Irish civilization ; until the passion of trade and of plunder quenched in the invaders all other aspirations.—(*The Making of Ireland and its Undoing*," pp. 235-237).

"So long . . . survived,"—an fáil i r do leogað do'n Šaeðeal ruim a cúir in r na neicib a bain le h-Éirinn 7 Éire do marað uair féin : begin with this ; "the spell"—tone down the metaphor ; "its culture"—nóra na nŠaeðeal ; "the human fellowship"—begin this sentence with i r amlaib (a cúigeaðar na Šaeðil an náúir óaonna 7 an gáð atá le caraðar i mearš óaoine) ; all the highly abstract expressions here must be rendered concretely ; "gaiety . . . urbanity"—óioðar rultmar roéma le céile ; "variety of its ties"—i r mó ruo a bí acu cum ceangail caraðar do rnaíomeað eatoréa ; "vivacity . . . diversions"—in r na neicib a báineann le h-aighe 7 le h-inntinn an duine óioðar beoða bríošmar beaé ; "its passionate, etc.," 7 ruo ba mó le ráð ná iao rúo go léir, bí oiréaó ran ruime acu i órošluim 7 in r an uile níó a óotócað beaéa na h-aighe, ná féaófað aoinne a éifeað iao šan uraim a éabairé do'n óošluim 7 do'n aighe ; "generation after generation of new comers for 350 years"—na reaéé rleaééa óá ótáinig anall ar feað reaéé šcaogaó oe bliaðantaib ; "the invaders"—same as "the new comers," and therefore need not be translated.

An fáil i r do leogað do'n Šaeðeal ruim a cúir in r na neicib a bain le h-Éirinn, 7 Éire do marað ar a šuréal féin, b'é an fear óošluméa ba mó uraim i r onóir i mearš na nóaoine. Ní raib don Šall a éašaó anall cum cómnuište ra tír, ná go šcuiréaó, mar a óéarféa, nóra na nŠaeðeal fé óraoiréaéé é. i r minic a óeiréí go mbeaó óeicniubar Šaranaé ann a éleaééaó béara 7 nóra na nŠaeðeal, in ašair an don Éireannaiš amáin a óeineaó

aicéir ar nórúibh Gallóga. Is amháid a tuisceadair na Gaeil  
 an nádúir ódonna, 7 an gá a tá le caradair i measc ódoinne ;  
 bíodair rultmair roíma le céile ; is mó fuo a bí acu cum  
 ceangail caradair do fhaidmead eatoréa ; inr na neitib  
 a baineann le haighe 7 le h-inntinn an duine bíodair beoá  
 bpiogmair beaét ; 7 fuo ba mó le rá a ná iad rúo go léir,  
 bí oiréad ran ruime acu i bpoíluim 7 inr an uile níó a  
 coíócaí beaéa na h-aighe, ná féadfaí doinne a cífead iad  
 gan uraim a tabairt do'n aighe 7 do'n poíluim. Na neite  
 rin, ab ead, fé ndeara do éac a cuair i dtairéige díob nóra  
 na nGaíleal do éleacáí. Ní raib leigear acu air. Dá  
 díceallaié a bí muinntir an Ríagalaícar Gallóga éall i  
 lúnnuim cum coré a cúir le caradair Gall le Gaíleib,  
 do éirp ré oíréa. In' ionad ran is amháid a bí na reacé  
 pleacéa dá dtáinig anall ar fead reacé scaogad de  
 bíadántaib, 7 iad ar buile cum nór na nGaíleal do glacáí  
 cúca féin. Go dtí, ra deire, gur buair an ponm 7 an floiré  
 acu cum airéir a déanam le tráctáil 7 le fuadac,—gur  
 buair<sup>1</sup> fé ar an uile deig-méinn 7 ar an uile deag-óuil  
 dá raib acu riam.

## XX.

Gaíleir do cúir ar an mbéarla ro :—

I think we have conclusive grounds for believing that the  
 Celtic migrations to Ireland cannot have begun very much,  
 if at all, sooner than the fourth century B.C. Before stating  
 these grounds let us ask is there any discoverable reason  
 for supposing that the Gaels inhabited Ireland for a time  
 many centuries farther back. I think it possible that those

1. See " Repetition of Words for sake of Clearness," Studies I, pp. 237-238.

who, in modern times, have entertained this view, have been influenced by the dates assigned to the Gaelic immigration by Irish writers like the Four Masters and Keating. These dates may be taken to correspond closely enough with the estimates of archæological authorities for the commencement of the insular Bronze Age; and in the absence of evidence to the contrary, it might be imagined that they were founded on some basis of tradition.—(MacNeill's *Phases of Irish History*, p. 49).

“Conclusive grounds”—eolair naé féidir a bpreágnú; “if at all” put this parenthesis in a separate sentence—ir ar éigin a tórnuiḡeadar in don éor poime rin; “let us ask”—ní mīrde a fīafīarīde; “any discoverable reason for supposing” an féidir teac̃t ruar le h-don cúir a cuirfī rīor le n-a rāḡ; “farther back”—nīora fīa rīar nā ran; “those who, in modern times have entertained this view,”—na huḡḡar a duḡarīr le dēirdeanaḡe ḡo rīaḡ; begin the sentence with this clause; “have been influenced”—ḡurī é ruo fé nḡeara dōirī é; “in the absence of evidence to the contrary”—nuair nā rīaḡ don eolair a mbpreáḡnuiḡce aḡ luēc̃t rīarīe na haimrīe reo; “it might be imagined”—ba rō-baḡḡal ḡo ramlōc̃arīor; “founded on some basis of tradition”—ḡurī ón muinnrīr a t̃āinḡ rōmpa rūḡ a ruararar . . .

Ir dōic̃ liom ḡo bfuil eolair aḡainn, naé féidir a bpreágnú, ḡā cúr na luḡe orainn a c̃p̃eirdeam̃aint naé fulāir nō nār tórnuiḡ don aicme de’n pōbul Ceilteac̃ ar teac̃t anall ḡo n-éirinn, puinn aimrīe poim̃ an ḡceat̃ram̃aḡ arīr rīl ar ruḡaḡ C̃rīor̃t. Ir ar éigin a tórnuiḡeadar in-don éor poime rin. Sul a ḡcuir̃eac̃ rīor an t-eolair ran anḡro ní mīrde a fīafīarīde an féidir teac̃t ruar le h-don cúir a cuirfī rīor le n-a rāḡ, ḡo rīaḡ na ḡaerīl ’na ḡcōmnuiḡe



in. ʒeipinn puinn céad bliadhán níora fíá riap ná ran. Na h-úgḁair aḁubairt le déirdeanaighe go raib, ir é mo tḁairim  
 gurḁ é ruo fé nḁeara ḁóib é, an níḁ aḁeir an Ceatḁar  
 Ollaḁ 7 an Céitinneac, 7 rḁrḁbneoirí Éireannaaca naḁ iad,  
 iḁtaoḁ na h-aḁriḁe n-aḁ ḁóic leo a<sup>1</sup> tángḁar na ḁaeḁil  
 aḁoir. Sé uair a ḁeirḁo riad a ḁorḁuiḁ<sup>1</sup> an imirce ru  
 ná an uair céadḁa ḁíreac, naḁ móir, n-a nḁeirḁo luḁt reanḁair  
 ir ḁóic leo a<sup>2</sup> ḁorḁuiḁ ḁoir an Ćréad-úma larmuic ḁe  
 mḁoir-ḁír na h-ḁoirḁa, aḁur nuair ná raib aon eolar a  
 mḁrḁaḁḁuiḁḁe aḁ luḁt rḁaire na h-aḁriḁe reo, ba rḁ-  
 baogal go raḁlóḁairḁur gur ḁn muinntir a táinḁ rḁḁpa  
 ruo a ruarḁar an t-eolar a tḁḁarḁo riad ḁúinne.

## XXI.

Ἰαεὺν δὲ τοῦ κυρ ἀρ ἀν μβέαρτα το:—

But, it may be objected, the very remoteness of the time assigned to the Gaelic invasion by Irish historians must reflect the popular belief in its remoteness. If that be so, then the earlier the historian is the more near he is to the popular tradition. In the paper just cited, I have shown that, in the earliest known version of the chronology of the Invasions, the Gaelic migration to Ireland coincides with the date of Alexander's empire, 331 B.C. That is not very far from the date assigned by Coffey for the end of the Bronze Age in Ireland, about 350 B.C. For my own part, I attach no traditional value to this coincidence, but if it pleases anyone to insist that Irish prehistoric chronology has a traditional value, then it must be conceded that tradition, as far as it

1. See "Double Relative," *Studies I*, pp. 114-116.

2. "Treble Relative," Studies I, pp. 125-127, and inversion of direct and oblique forms, case 7°, Studies I, p. 130.

is valid, is altogether favourable to the view that the Gaelic occupation of Ireland belongs to the end, and not to the beginning, of the Bronze Age.—(*Phases of Irish History*, p. 50.)

“The very remoteness”—*dá fáid ó fóin*; “may reflect the popular belief in its remoteness”—*surb ead ir doicige-de surb rin é a crieoead na daoine*; “if that be so,”—*uis de rin*; “the popular tradition”—*an tcrean-cuimne úo na daoine*; “just cited”—*adubart ó éanaib*; “For my own part”—*am taobh-ra de*; but this sentence down to *coincidence*, had better be left to the end; “if it please any-one to insist”—*már mian le h-doinne a cur 'na luige orainn*; “as far as it is valid”—*cóm fáda ir a éirdeann an méir rin*; “to the end, and not to the beginning”—it is more convenient, and more usual, in Irish, to put the negative member first.

*Ad b'féidir go ndéarfí liom, 'na éoinnib rin, dá fáid ó fóin adoirio luét raire a<sup>1</sup> táinig na Saedil go h-Éirinn, surb ead ir doicige-de surb rin é a crieoead na daoine. Uis de rin, dá fáid iscéin uainn an rairiude surb ead ir siorra do'n tcreana-cuimne úo na daoine é. San airte úo a dubart ó éanaib, do airbeánar surb é uair a táinig na Saedil go h-Éirinn, do réir an cúnntair ir ria riar dá bfuil ašainn ar Šabáltar na nSaedeal, ná an uair céadna oipeac a cuir Alecrander Mór a impireacé féin ar bun, .i. imbiaðain a haon deas ar fíciro ar éirí céad, rui ar rušad Cíorrt. Níor ró-fáda é rin ó bliaðain a caošad ar éirí céad roim Cíorrt,—an uair adoir Mac uí Cóbtaig a bí deire le h-Doir an Cíead-Uma in Éirinn. Már mian le h-doinne a cur 'na luige orainn go bfuil baint éigin aš na cúnntairí ir ria ríar dá bfuil ašainn ar na neicib a*

1. See Double Relative, “Studies” I, pp. 114-116.

tuic amac in Éirinn in-allód,—go bfuil baint éigin acu leir an reana-cuimne úr na n-daoinne, ní fuláir a domáil, cóm fada ir a téirdeann an méir rin, nac iotopac na h-aoire úr an Éiread-Uma, ac 'na deire, ir doicige a deineadap na Gaedil talam na hÉireann do gabáil. Am taob-ra de, ní cuirim don trum de'n trasar ran ra rseal. Ir amlaio a tairla an da cunnar beir as taidairt do'n aimir céadna. Ní féidir a tuille do deimniú ar.

## XXII.

Gaedil do cur ar an mbéarla ro :—

In the last years of his life David shared in the common misery of his country. In the heat of dispute he had made light of the doubts of those who had questioned the wisdom of accepting the articles of Limerick, though he could not completely suppress his own misgivings. Events, however, soon showed the conquerors in their true character. Instead of the promised ratification of the articles of Limerick, came the wanton violation of that treaty ; instead of the pledged amnesty, came attainders and confiscation ; and instead of the religious toleration enjoyed during the reign of Charles II, came the banishment of bishops and religious. No wonder David was sad and sick at heart when he gazed on the lands once frequented by the noble clans of Ireland, now driven into exile after King James, and saw no one free from poverty, no one safe from plundering, except alien serfs and mastiffs. —(“ Duanaire Dáibíó uí Bhradair,” Introduction, p. xli.)

“ Shared in the common misery,”—bí an mi-áó 7 an leactrom as cur ar Dáibíó cóm maic le cás ; “ the wanton violation of that treaty ”—ir amlaio do bhradair iad gan truas gan tairpe : observe **iad** ; “ that treaty ” is only an

artificial repetition of "the articles"; "the amnesty"—*an coḡaḋ do mairteam do cāc*; "attainders"—*cailleamaint ḡaḋ cirt d'fḡḡairt ar . . .*; "confiscations"—*bpeit ar maoin ar éigin*; "free from poverty"—*ḡan earbairḋ*; "safe from plundering"—*ḡan foḡail*; "alien serfs and mastiffs"—*"moḡairḋ ḡ mairtíní allmúrḋa."*

I mbliadantaibḋ deiridḋ a fḡoḡail bí an mí-áḋ ḡ an leat-trom aḡ cur ar Óaibidḋ cōm mairt le cāc. Nuair a bití ḡá áiteam air nár ceart ná nár ciallmair an puḋ do muinntir luimniḡe an tríoctáin do ḡlacaḋ ar na coingialla-  
cāibḋ do tairḡeáḋ dōibḋ, deiridḋ Óaibidḋ, dá luiḡeáḋ muimniḡin a bí aige féin ar na Sapanacāibḋ, nárbḋ' fíú don truiam do cur ra caintir rin. Má'r eáḋ, ba ḡearr ḡur tuit puḋ amac a tairbeáin ḡo poilléir nár mirdē dproct-ionntaobibḋ a beit aige arta. In-ionad na ḡcoingiall úḋ do fearam, fé mar do ḡealladair, ir amlaidḋ a bpeiradair iad ḡan truaḡ, ḡan tairpe. In-ionad an cōḡairḋ do mairteam do cāc, ir é puḋ a deiridḋ bpeit ar éigin ar maoin na nḡaeḋeal, ḡ cailleamaint ḡaḋ cirt d'fḡḡairt orḡa; in ionad a leḡaint dōibḋ an cpeirdeam do cur i bpeirōm fé mar a leḡaḋ dōibḋ le linn an daira Séarluir, ir amlaidḋ a dōibḡeardair na hēarpuiḡ ḡ na manaiḡ. Ní h-don ionḡna dubrōn ḡ tinnear cpoirde do tēacḡ ar Óaibidḋ nuair fēacāḋ fé ar an bpeirann a tairḡeáḋ fāor-aieme uaral na hēirēann, ḡ iad ar dōibḡ ar anoir, inḋiaidḋ Rí Séamur, ḡ ḡan éinne de fliocḡ ḡaeḋeal ḡan earbairḋ ḡan foḡail, ac "moḡairḋ ḡ mairtíní" allmúrḋa fé féim ra tīr.

### XXIII.

ḡaeḋilḡ do cur ar an mbēarla ro :—

If Ireland had been a foreign country it would be possible to understand the war made by England on the commerce



and wealth of the people. The matter takes another aspect when this ruin was the deliberate action of the government against its own subjects. Ireland in its relations to England bore, in fact, the miseries both of an alien state and a subject people. So far as trade went she was treated as an independent and hostile power, whose wealth had to be destroyed. But if she attempted in the last resort to protect her interests by appeal to arms, her people were reckoned English subjects, liable to the terrible penalties of "rebellion" and exempted from any protection of the laws of war. The policy was justified to the popular sense by the profits that were won in the successful pillage of the country. So great in fact was the fame of Ireland among plunderers that, as we see in "*Two Gentlemen of Verona*," it became part of the polite education of the time to go and "look for islands."—(*The Making of Ireland and its Undoing*, pp. 166-167).

This is all fairly simple :—

Dá mba tír iaraicta Éire o'féadóirí a tuisgint cao pé noeáir do muinntir Šarana coḡaḡ do cúir ar riúbal iḡcoinnib tḡáctála ḡ iḡcoinnib raiḡbhur na noaoine. Ac níorb' ead. Ir amlaio a bí muinntir na hÉireann pé rmaect Riḡšalaćar Šarana. Ac in' aimḡeoin rin, do ḡein an Riḡšalaćar ran an uile řaḡar oíćil cum iad a ḡeanaḡ beo boct. Do cuiread o'řiaćaib orća ḡac oíć ḡ ac ḡonar ḡ ḡac cḡuaḡtan o'řulans pé mar ba ḡaoine iaraicta iad, ḡ ran am ḡcēaḡna do ćaićeadoar ḡeillead do ḡliḡćib Šarana. Maioir leir an oḡrāććail, níorb' řuláir leir an Riḡšalaćar raiḡbhear na nḡaeḡeal do cúir ar neaḡ-níḡ, pé mar ba náimḡe iaraicta neaḡ-řpleaḡaća iad. Ac oá noeinead na ḡaeḡil rin iarřaect, řa ḡeire, ar iad řein do ćoraint le neaḡ arḡ, 'ře ḡeiread muinntir Šarana leo ná ḡurḡ aicme pé rmaect iad, a ćaićeado ḡeillead o'á noḡliḡćib, nó, muna nḡeillioir,

ʒur ʔóib ba meara; 7 ná leoʒfí ʔóib a ʒceart ʔo coraint  
 le coʒaʔ. An tairbe raoʒalca 7 an topaʔ paibbair a  
 fuairtar ar an ʔtír ʔo cpeacaʔ, ʔo cuir pé 'na luige ar  
 muinntir Šarana, mar ʔ'eaʔ, ná paib acu 'á ʔéanam ac  
 an ceart. Ir amlaib a bí ainm na hÉireann cóm mór ran  
 i mbéalaiʔ luēt cpeacaʔ ʔo ʔéanam, ʒo paib pé ʔe nór  
 7 ʔe béar aʒ ʔaoine uairle na h-aimpire úʔ, "imteaēt  
 ar loʒʒ innrean"—mar a címiʔ 'á ʔéanam pa noʒáma  
 úʔ.—“*Two Gentlemen of Verona.*”

## C.—PHILOSOPHICAL.

### XXIV.

Ḡaeòilḡ do cùr ar an mbearta ro :—

Wisdom gives laws to life, and tells us that it is not enough to know God, unless we obey Him. She looks on all accidents as the acts of Providence, sets a true value on things, delivers us from false opinions, and condemns all pleasures that are attended with repentance. She allows nothing to be good, that will not be so for ever ; no man to be happy, but one who needs no other happiness than what he has within himself ; no man to be great or powerful that is not master of himself.

“ laws,”—deig-òilḡte ; “ life ”—an cine daonna ; “ she looks on all accidents ”—begin this sentence with—Sé a teasairḡ do cáe :—“ true value ”—cionnur é mear mar ir cóir ; “ allows nothing to be good ”—ní muo fósanta léi in don cóir . . . ;

Ilí leor do òuine Dia d’aitint muna ngéillir pé dó. ‘Sí an Easna innreann an méir rin dúinn. Dá bpiḡ rin ‘r í an Easna, leir, do beir deig-òilḡte do’n cine daonna. ‘Sé a teasairḡ do cáe : an uile nír d’á dtuiteann amac supb é Dia pé noear é i rliḡe éigin. Ḡac uile nír dá bfuil ann múineann pí dúinn cionnur é mear mar ir cóir. Deineann pí rinn do córaint ar an dtuairim bpeasac<sup>1</sup> ;

1. See “ Studies ” I, p. 239, for non-inflection of adjective in dat. sing. fem.

deineann sí an rósácar do cáineadh nuaire nár mór aicmíge  
 a déanamh ann. Rud dá feadbar, muna mairfidh a feadbar  
 go buan ní mór rósanta léi i n-don é. Duine dá fártacht,  
 má'r ar a cómarrain a bíonn se as bhrá eum a fártach, níl  
 féach ná fártacht as baint leir an nduine rin,—dar leir  
 an Eagna. Duine, dá méir le fáth é, nó dá méir a cómácht,  
 muna mbíonn rmacht aise air féin, ir beas aici a cáil 7 a  
 cómácht.

## XXV.

ḡaeóilg do eum ar an mbéarla ro :—

It is very certain that no man is fit for everything ; but  
 it is almost as certain, too, that there is scarce any one man  
 who is not fit for something, which something nature plainly  
 points out to him by giving him a tendency and propriety  
 to it. Every man finds in himself, either from nature or  
 education (for they are hard to distinguish) a particular  
 bent and disposition to some particular character ; and his  
 struggling against it is the fruitless and endless labour of  
 Sisyphus. Let him follow and cultivate that vocation ;  
 he will succeed in it, and be considerable in one way at least ;  
 whereas if he departs from it he will be inconsiderable and  
 perhaps ridiculous.—(*Chesterfield*).

“ No man is fit for ”—nac é an uile duine a d'féadfaidh . . . ;  
 “ but ”—má'r ead ; “ which something nature plainly  
 points out ”—ní deacair do an obair rin d'aicint. Cair-  
 beánann Dia do í ; “ by giving him ”—begin with—ir amlaidh ;  
 “ a tendency and propriety to it ”—fonn fé leir air éirí,  
 7 oiréann sí do ar euma ná hoirfeadh don obair eile do ;  
 “ his struggling . . . Sisyphus ”—níorb don maidh do beir  
 as eum na scoinnib. Deadh fé com fuar aise eum na scoinnib



7 bí ré aḡ Siopuḃ an éloc úo do cup an cnoc úo ruar poime (the "labour" must be specified in Irish); "Let him . . ."—say *Ac má . . .*; "be considerable"—*beirḃ mear air*; "in one way at least"—*oe bárr na hoibre rin, murab ionann ir don obair eile*; "whereas"—*ar an ttaob eile oe*;

Ir *deimhin* na*c* é an uile *duine* a *o'* *feadfaḃ* an uile ní*o* a *deanam* *so* *maic*. *Má'r* *eaḃ*, ir *cinn**te*, *leir*, *sur* ar *éigin* a *tá* *doinne* ann ná*r**ḃ* *féir**oir* *oḃ* *obair* *éigin* a *deanam* ar *fead**ar*, *ac* *cup* *cuige*. Ní *deacair* *oḃ* an *obair* *rin* *o'* *aicint*, *mar* *tairbeánann* *Dia* *oḃ* *i*. Ir *amhlaiḃ* a *bíonn* *ponn* *fé* *leic* *air* *cúici*, 7 *oir**ean* *rí* *oḃ* ar *cuma* ná *h-oirfead* *don* *obair* *eile* *oḃ*. Ir *deacair* a *ráḃ* *cia* 'cu *oútc**ar* *nó* *tabairt* *ruar* *fé* *n**deá**r* an *ponn* *ran* a *beic* ar an *n**duine*, ná an *oir**eam**na**c**t* *ran* 'ran *obair*. *Ac* ir *leir* *so* *mbíonn* an *oá* *ruo* ann, 7 ná*r**ḃ* *don* *maic* *oḃ* *beic* aḡ *cup* na *scoinniḃ*. *Deaḃ* *fé* *cóm* *ruar* *aige* *beic* aḡ *cup* 'na *scoinniḃ* 7 bí *ré* aḡ *Siopuḃ* an *éloc* *úo* *do* *cup* an *cnoc* *úo* *ruar* *poime*. *Ac**t* *má* *leogtar* *o'o'n* *ponn* 7 *má* *leant**ar* *oe'n* *obair*, *éir**eo**c**aiḃ* *leir* an *n**duine*, 7 *beirḃ* *mear* *air* *oe* *bárr* na *hoibre* *rin*, *munab* *ionann* *ir* *don* *obair* *eile*. Ar an *ttaob* *eile* *oe*, *má* *cu**g**ann* *fé* *faillige* *ran* *obair* ní *beirḃ* *mear* aḡ *doinne* *air*, 7 *b'féir**oir*, in *ion**ao* *mear* a *beic* *air*, *sur**ḃ* *amhlaiḃ* a *ráineo**c**aiḃ* *so* *mbeirí* aḡ *ma**g**ao* *fé*.

## XXVI.

*ḡaeḃuḡ* *do* *cup* ar an *m**dearta* *ro* :—

Gloryought to be the consequence, not the motive, of our actions; and though fame should sometimes happen not to attend the worthy deed, yet it is by no means the less amiable for having missed the applause it deserved. But the

world is apt to suspect that those who celebrate their own generous acts do not extol them because they performed them, but performed them that they might have the pleasure of extolling them. Thus the splendour of an action which would have shone out in full lustre if related by another, vanishes and dies away when it becomes the subject of your own applause. Such is the disposition of mankind, if they cannot blast the action, they will censure the vanity; and whether you do what does not deserve to be taken notice of, or take notice yourself of what you do, either way you incur reproach.

“The consequence”—’na coraò ar . . .; “the motive”—’na cúir leo; “for having missed the applause it deserved”—san an molaò ir dual dó a beir faḡáilca aige; “the world is apt to suspect”—ir gnáct an raoḡal ḡá mear . . .; “when it becomes the subject of your own applause”—má’r duine féin a molann é; “Such is the disposition of mankind”—rióe meon na ndaoine; “what does not deserve to be taken notice of”—gníom a cuillpró cáinead; “either way”—mar reo nó mar riúo.

We append *three* translations:—

(a)—ir ’na coraò ar ár ngníomarctaib ba ceart ḡlóire a beir, in ionad í beir ’na cúir leo. Agus cuir iḡcár, uaireanta, ná leanfaò clú an deaḡ-ḡníom, ní lúḡaíoe uaireadct an ḡnám san an molaò ir dual dó a beir faḡáilca aige. Ac má molann duine a ḡníomarcta róḡanta féin ir gnáct an raoḡal ḡá mear nac amlaíò a molann ré iao mar ḡeall ar iao a beir deanta aige, ac supb amlaíò a dein ré iao iotreo ḡo bfeadfaò ré beir aḡ maoidéam arca. Ar an ḡcuma ran, an ḡníom a beaò áluinn uaral dā mba duine eile a ’neorad é, téirdeann a áilneadct ḡ a uaireadct ar neam-níò, má’r duine féin a molann é. Siò é meon na

n Daoine : Muran féidir dóib an gníomh do cáineadh cáiníro ríad an bair le n-a mairítear ar. 1 gcár, pé 'cu ip gníomh a tuillíro cáineadh a déanfar, nó gníomh a tuillíro mola—7 tu féin gá mola—ná fuil le fágáil agat ac cáineadh mar reo nó mar ríú (171 words).

(b)—Clú ip eadh ip ceart do tacaíocht a deas-gníomharthaib in-ionad na ndeas-gníomhartha tacaíocht a tuil 1 gclú. Má téirdeann deas-gníomh gan molaíocht anoir ip aipí ní lúgáide a feabhar é. Ac má molaíocht tuine a gníomh féin ip amlaíocht a déanfar an fágáil gur cum beic gá molaíocht a dein pé é. Ar an gcuma ran, an gníomh a beadh áluinn uapal dá molaíocht tuine eile é, caillean pé an áilneacht 7 an uapleacht má molaíocht tuine féin é. Sió é meon na ndaoine ; muran féidir dóib an gníomh a cáineadh cáiníro ríad an bair le n-a mairítear ar. Dein gníomh ip ceart a cáineadh 7 cáinfar tu. Dein gníomh ip ceart a molaíocht—7 mol féin é—7 cáinfar tu. Nil dul ón gcáineadh agat mar reo nó mar ríú (132 words).

(c)—Ná dein gníomh ar ron clú, ac tuilleadh do gníomh clú. Má téirdeann gníomh fóganta gan molaíocht anoir ip aipí, ní lúgáide a feabhar é. Ac má molaíocht tuine a gníomh féin déanfar gur cum beic gá molaíocht a dein pé é. Molaíocht ó tuine eile, áruigeann pé uapleacht gníomh, ac molaíocht ó tuine féin, bainneann pé an uapleacht ar. Sió é meon na ndaoine : Muran féidir dóib an gníomh do cáineadh cáiníro ríad an bair a mairítear ar. Dein gníomh gan maic 7 cáinfar tu ; nó dein gníomh fóganta—7 mol é—7 cáinfar tu. Mar reo nó mar ríú cáinfar tu (103 words).

## XXVII.

Ṣaeóilṡ ṡo cúir ar an mBéarla ro:—

If you should see a flock of pigeons in a field of corn, and if—instead of each picking where and what it liked, taking just as much as it wanted, and no more—you would see ninety-nine of them gathering all they could get into a heap, reserving nothing for themselves but the chaff and the refuse, keeping this heap for one, and that the weakest, perhaps worst pigeon of the flock; sitting round, and looking on all the winter, whilst this one was devouring, throwing about, and wasting it; and if a pigeon, more hardy or hungry than the rest, touched a grain of the hoard, all the others instantly flying upon it and tearing it to pieces: if you should see this, you would see nothing more than what is every day practised and established among men. Among men you see the ninety-and-nine toiling and scraping together a heap of superfluities for one, and this one too, oftentimes, the feeblest and worst of the whole set—a child, a woman, a madman, or a fool—getting nothing for themselves all the while but a little of the coarsest of the provision which their own industry produces; looking quietly on while they see the fruits of all their labour spent or spoiled; and if one of the number take or touch a particle of the hoard, the others joining against him, and hanging him for the theft.

This very ponderous English cannot well be simplified.

“A flock of pigeons”—ṡraṡaṡin cólúir; “ninety-nine of them”—naoṡ nṡeic ḁ naoṡ ṡioṡ (or the more usual naoṡ ṡcinn ṡéaṡ ṡ cēirpe rícrṡ ḁcu); “the chaff”—an cáṡ; “the refuse”—an ṡraṡuṡol; “sitting round”—insert ṡ ṡá ṡreicrṡ; “wasting it”—aṡ ṡárcú na cruaice; “and if a pigeon” say aṡur annṡan . . .; “the others instantly flying upon it”—ṡo léimṡeṡ ḁn cúir eile cúige láirṡeṡ;



“tear to pieces”—*rtuac ar a céile*; “toiling”—*as raotar*; “scraping together a heap of superfluities”—*as rcpriobad* 7 *as bailliú na cnuaiúe de neitib naé maéctanaé*; “the provision”—*an roláatar*; “the hoard”—*an rtórup*; “joining against him”—*as éirúge éuige*.

Dá bfeicfá gnaéain éolúr iníorí aréair, asur—in ionad gac éolúr díob a beic as píocad an puad a éaicnead leir, ran áit ba máit leir, 7 gan aige 'á éógaínt ac an méio a bead uair,—so<sup>1</sup> bfeicfá naoi ndeic a naoi díob as bailliú an méio a éeibóir in don énuaié amáin do'n don éolúr amáin, gan a éoiméad dóib féin ac an cat 7 an rnaúiol, 7 gurú é an t-don éolúr amáin rin an éolúr ba laige 7 ba méara, b'féioir, de'n gnaéain; 7 dá bfeicfá na éolúr so leir 'na ruide móir-éiméall as féacaint ar an don éolúr amáin, íscateam an éeimíú, as íte 7 as rgaípead 7 as bártú na énuaiúe; 7 annran dá mbainead éolúr éigin ba éreire nó dob' ocaíge ná an éuro eile, dá mbainead pé<sup>2</sup> leir an gnuaié 7 don gnaíne de do éógaínt, so léimpead an éuro eile éuige láicpeac 7 so rtaéfaioir ar a céile é;—dá bfeicfá an méio rin so leir, ní feicfá ac an puo atá dá ééanam 7 dá mólad gac don lá i méars daoine. Éionn tú, i méars daoine, naonbur 7 éeíre fíúo as raotar 7 as rcpriobad 7 as bailliú na énuaiúe de neitib naé maéctanaé, do'n doinne amáin, 7 gan 'ran doinne amáin rin so mimic ac an té ir laige 7 ir méara díob so leir,—leanb, b'féioir, nó bean, nó duine buile, nó amadán—7 gan as luét an traotar d'á fááil dóib féin ac beagán de'n éuro ir gairbe de'n troláatar a éeineann a raotar féin; 7 iad 'na ruide ar a ruaimnear as féacaint ar éoraé a raotar dá éaicéam nó dá lot; 7 má éeineann duine acu le h-don blúire de'n rtórup, an éuro eile as éirúge éuige láicpeac 7 gá érocad mar éeall ar an ngaúuóeacé.

1. See “Change of Construction,” Studies I, pp. 194-195.

2. See Studies, Chap. XII, pp. 237-238.

## XXVIII.

Spend not your time in that which profits not ; for your labour and your health, your time and your studies, are very valuable ; and it is a thousand pities to see a diligent and hopeful person spend himself in gathering shells and little pebbles, in telling sands upon the shores, and making garlands of useless daisies. Study that which is profitable, that which will make you useful to churches and commonwealths, that which will make you desirable and wise. Only I shall add this to you, that in learning there are a variety of things as well as in religion : there are studies more and less useful, and everything that is useful will be required in its time : and I may in this also use the words of our Blessed Saviour, " These things ought you to look after, and not to leave the other unregarded." But your great care is to be in the things of God and of religion, in holiness and true wisdom, remembering the saying of Origen, " That the knowledge which arises from goodness is something that is more certain and more divine than all demonstration," than all other learnings of the world.—(*Jeremy Taylor*).

"Spend not"—Seacáin 7 shan . . . ; "in that which profits not"—le neitib nác tairbe duit ; "and"—óá bñis rin ; "it is a thousand pities"—nác truaš éráirte ; "diligent and hopeful person,"—duine érócnamail sharóa ; "spend himself"—shan de éuram air ac . . . ; "gathering shells," etc.—tone down by inserting mar a déarfá ; "Study,"—oein-re . . . o'pošluim ; "and I may in this also"—ašur ó'r aš tashairt óó ran dom, ní mīrde dom . . . ; "the words"—an cáinnt úó ; "the saying"—an cáinnt úó ;

Seacáin 7 shan do cúro aimpīre do cáiteam le neitib nác tairbe duit. Ní beaš é luac do fáochar 7 do fláinte,

ná ní beas é toraó na haimríre úo 7 do coo' foḡluma. Dá b'pís rin naé truaḡ érároete duine epioénaḡail ḡarta a o'fepicint, 7 ḡan de cúram air ac, mar a d'éarpá, beic as bailiú plioḡán. 7 cloicíní, nó beic as comáiream ḡainḡe na tráḡa, nó beic as fiḡe fleapḡ de neoinínib neam-tairbeaca! Dein-re an níó ir tairbe duit o'foḡluim, an níó le n-a noéanrair maitear don eadḡair 7 do'n coitcínantacé, an níó ar a otiocraio eadḡa duit féin, 7 meap ort do luét t'aitne. Ac, féac, ní mipe a ráó ḡur 'mó níó a baineann leir an bfoḡluim, fé mar ir 'mó ḡníom a baineam le duadḡairib an épeiom; ḡo bfuil foḡluim ann ir tairbige ná a céile, ac dá luigead tairbe puo, ḡo mbainrair feiom ar in' am féin. Aḡur ó'r as adḡairt do ran dom, ní mipe dom an éainnt úo ár Slánuigétoira do éur i ḡcuimne duit:—"Ba coir dooib aipe adḡairt do rna neicib reo, 7 ḡan failiḡe a adḡairt inr na neicib eile úo." Ac eadorta ḡo léir,—na neice a baineann le Dia 7 leir an ḡcpeideam, le beannuigéacé beacáó, 7 leir an b'pior-eadḡa, doib-rin ir ead ir mó ir ceapit duit aipe adḡairt. Mar b' p'ior o' Omuener an éainnt úo a duḡairt fé,—ḡur deimne 7 ḡur diaóda ná an uile eolur dá feadap, 7 ná a bfuil o'eolur ann fé luigé na ḡpéine, an t-eolar úo a cis a cpoide an duine foḡanta.

## XXIX.

ḡaeóilḡ do éur ar an mbéapla ro:—

This investigation has led to my having many enemies of the worst and most dangerous kind, and has given occasion also to many calumnies. And I am called wise, for my hearers always imagine that I myself possess the wisdom which I find wanting in others; but the truth is, that God only is wise; and in this oracle he means to say that the

wisdom of men is little or nothing ; he is not speaking of Socrates, he is only using my name as an illustration, as if he said, “ He, o men, is the wisest, who, like Socrates, knows that his wisdom is in truth worth nothing. And so I go my way, obedient to the god, and make inquisition into the wisdom of anyone, whether citizen or stranger, who appears to be wise ; and if he is not wise, then in vindication of the oracle I show him that he is not wise ; and this occupation quite absorbs me, and I have no time to give either to any public matter of interest, or to any concern of my own, but I am in utter poverty by reason of my devotion to the God.— (Plato,—*Apology of Socrates*.)

Ṭáinis de'n ceiriciúcan ran sur dein náim'oe dom o' á lán daoine, 7 iad nímhneac fearb cúgam,—cóm fearb 7 cóm nímhneac 7 o' féadfao daoine a beic,—i otreo so scáinir ríad 7 so marluigir ríad mé i móran rúgte. Cuir de'n cáinead ir ead an ainm úo “ eagnai'oe ” do labairt oim. Mar ir amlaib ir doic leir an muinntir a bíonn as éirteact liom so bfuil an eagna ro asam. Asur ní deinim-re ac a cairbeaint i beic in earnam orca rúo. Níl éinne eagnai'oe i sceart ac Dia amáin. Asur ir é meaf pé a ráo, tré n-a fáib, ra cáinnt úo, ná nac' fiú ac neamnío an eagna daonna. Ní hamlaib do labair pé oim-ra in don cor, ac ir amlaib ir eiriompláir m'ainm-re aise, cóm maic ir dá noéarfao pé mar reo :—Sé duine ir eagnai'oe oraid an té a cuiseann, mar a cuiseann Sócratér, nac' fiú ac neamnío a bfuil o' eagna aise. O'á bpiš rin deinim ruo ar Dia, 7 mé as gabáil tímceall, as lois eoluir, 7 as ceiriciúcan ra rgeal, má bíonn ainm na h-eagna amuic ar éinne, pé 'cu duine dem' dútaig féin é, nó duine iarda. Asur má páiniseann san an eagna do beic aise, ir é deinim-re Dia 7 an fáib do coraint, sá cairbeaint do so bfuil an eagna in earnam air. Asur bim cóm tugta do'n obair



rin ná bíonn o' uain a sham aige éadairt o' aon níò, oá feadbar,  
oá mbaineann leir an bpuiblídeacht ná lem' gnótaib féin,  
ac ir amhlaid a bím beo boct de bárr a mbíonn de fuim  
a sham 'á cur i reirbír Dé.

## XXX.

Σαεδις το cur ar an mbéarla ro :—

Moreover, if there is time and inclination towards philosophy, yet the body introduces a turmoil and confusion and fear into the course of speculation, and hinders us from seeing the truth ; and all experience shows that if we would have pure knowledge of anything we must be quit of the body, and the soul in herself must behold all things in themselves ; then, I suppose, that we shall attain that which we desire, and of which we say that we are lovers, and that is wisdom ; not while we live, but after death, as the argument shows ; for if, while in company with the body, the soul cannot have pure knowledge, one of two things seems to follow—either knowledge is not to be attained at all, or if at all, after death. For then, and not till then, the soul will be in herself alone and without the body. In the present life, I reckon that we make the nearest approach to knowledge, when we have the least possible concern or interest in the body, and are not saturated with the bodily nature, but remain pure, until the hour when God Himself is pleased to release us. And then the foolishness of the body will be cleared away, and we shall be pure, and hold converse with other pure souls, and know of ourselves the clear light everywhere ; and this is surely the light of truth. For no impure thing is allowed to approach the pure.—(Plato, *Phædo*.)

"Time and inclination"—in Irish say "inclination and time"; "turmoil and confusion"—*tormán* *γ* *toiρmeaṛṣ*; "we must be quit of the body"—*ní fúláir an t-anam do ṛṣaṛmáint le coláinn aṣainn*. See Studies, I p. 209; "the argument"—*a bfuil páirṑṑte aṣainn éana*; "one of two things seems to follow"—*níl aḑ ṛoṣa ṑá níṑ aṣaṑ*.

'Na ṑeannṑa ran, cuir i ṣcár féin ṣo mbeaṑ ṛonn aṛ ṑuine cum dul le feallṛamṑaḑṑ, *γ* an uain aṣe aṛ, iṛ amlaṑṑ, in' aṑṑṑeoin ṛin, a cuirṑeaṑ aṑ coláinn eaṣla aṛ an nṑuine ṛin, ṣá cōṛṣ, le *tormán* *γ* le *toiρmeaṛṣ*, aṛ mṑaḑṑnam ealaṑṑanta a ṑéanam, ná aṛ an bṛíṑunne do ṑuirṣint. Iṛ léir ón ṛaoṣal, máṛ mian linn eolar a beṑṑ aṣainn aṛ aon níṑ, ṣo ṣlé *γ* ṣo ṣlan, naḑ fúláir an t-anam do ṛṣaṛmáint le coláinn aṣainn, *γ* é do ṑuirṣint, uaiṑ féin, an uile níṑ<sup>1</sup> ann féin ṣo bunaṑaṛaḑ. Siṑ é uair iṛ ṑóicṑṣe-ṑe ṑúinn ṣṛeim a bṑeṑṑ aṛ an eaṣna úṑ a loṑṣimíṑ, *γ* a ṑeṑimíṑ ṣo bṑuil ṣṛáṑ aṣainn ṑí,—nuair a ṣeobmíṑ báṛ. Níl bṑeṑṑ aṣainn uirṑi an ṑaṑo a mṑaṑimíṑ, mar iṛ léir ó n-a bṑuil páirṑṑte éana aṣainn; ṑá bṛíṣ ṛin, mṑan ṑéṑiṛ ṑo'n anam, an ṑaṑo a beṑṑ ṛé i bṑocair na colna, ṑeaḑṑ ṛuar le ṣlain-eolar, níl aḑ ṛoṣa ṑá níṑ aṣaṑ,—naḑ ṑéṑiṛ eolar ṑ' ṑaṣáil in aoncōṛ, nó ṣur ṑréir báir amáin iṛ ṑéṑiṛ é. ṑréir báir amáin iṛ eaṑ a beṑṑ an t-anam leiṛ féin, *γ* é ṑeiṣilṑe ó'n ṣcoláinn. An ṑaṑo a beimíṑ aṛ an ṛaoṣal ṛo, iṛ é uair iṛ ṑóic liom iṛ ṣioṛṑa beimíṑ<sup>2</sup> ṑo'n eaṣna an uair iṛ lúṣa cūṑimíṑ<sup>3</sup> aon ṑṛuim ná aon ṛpéir ṛa coláinn, nuair ná bímíṑ, mar a ṑéaṛṑá, ṛáṑṑe ṛioṛ i náṑúir na colna, aḑ ṛinn ṑ' ṑanamáint<sup>4</sup> ṣlan ó'n uile

1. See "Subject and Object expressed in verbal noun phrase," Studies I, pp. 147-148.

2. See Treble Relative, Studies I, pp. 128-127.

3. See Double Relative, Studies I, pp. 114-116.

4. See Verbal Noun, Section II, Studies I, pp. 151.

pmál corparéa, go dtí gur toil le Dia rinn o'fuaréailt.  
 Ánnran ír eadó élanpar amac arainn leam-baoir na colna,  
 7 beimíó ioðan, 7 cómluaðar ašainn le h-anmnaéa ioðna  
 eile. Ánnran, ír eadó, a beiró raðaré ašainn, uainn féin,  
 ar an roillre ro-féicre,—roillre na ríunne. Mar ní  
 ceauigéte o' don níó neam-élan teangbáil leir an níó  
 élan.

## XXXI.

Σαεόντς το cúρ ar an mBéarla ro :—

Yes, that is very true, I said ; but may I ask you one more question ? which is this—What do you consider to be the greatest blessing which you have reaped from wealth ?

Not one, he said, of which I could easily convince others. For let me tell you, Socrates, that when a man thinks himself to be near death he has fears and cares which never entered into his mind before ; the tales of a life below and the punishment which is exacted there of deeds done here were a laughing matter to him once, but now he is haunted with the thought that they may be true : either because of the feebleness of age, or from the nearness of the prospect, he seems to have a clearer view of the other world ; suspicions and alarms crowd upon him, and he begins to reckon up in his own mind what wrongs he has done to others. And when he finds that the sum of his transgressions is great he will many a time like a child start up in his sleep for fear, and he is filled with dark forebodings. But he who is conscious of no sin has in age a sweet hope which, as Pindar charmingly says, is a kind nurse to him.

' Hope,' as he says, ' cherishes the soul of him who lives in holiness and righteousness, and is the nurse of his age

and the companion of his journey ; — hope which is mightiest to sway the eager soul of man.’

That is an expression of his which wonderfully delights me. And this is the great blessing of riches, I do not say to every man, but to a good man, that he has had no occasion to deceive another, either intentionally or unintentionally ; and when he departs to the other world he is not in any apprehension about offerings due to the gods or debts which he owes to men. Now the possession of wealth has a great deal to do with this ; and therefore I say that, setting one thing against another, this, in my opinion, is to a man of sense the greatest of the many advantages which wealth has to give.—(Plato, *Republic*, Bk. I.)

“ May I . . . ” ? *Ar mīrōe dōm . . . ?* ; “ which is this ” — *’rí ceirt í ná í reo* ; “ which is exacted there of . . . ” — *atá in áiríte annan do . . .* ; “ he is haunted with the thought ” — *bíonn an rmaoineamh uo iriṡ in’ aṡne, 7 é aṡ soilleamaint air so tṡom* ; “ he is filled with dark forebodings ” — *taṡann eaṡla aṡe roim̃ oic éṡin uaṡbárac nac fīor dō caṡ é* ; “ as Pindar charmingly says ” — *do réir na bṡmōtal rīuṡeaṡta uo aṡuṡairt ṡ.* ; “ the eager soul of man ” — say, *tá anam an duine tuṡta cum reācṡáin*. Pindar’s word is *πολύστροφον*. “ setting one thing against another,” — say — *dá méio reīōm a deintear de’n trāiṡṡear*.

“ ’Sead̃,” *arra mīre leir*, “ ’ré corṡ na fīrinne é. *Ac ar mīrōe dōm don ceirt amáin eile cur ort ? ’Sí ceirt í ná í reo : Caṡ é an tairṡe ir dōic leat ir mó a tuṡ<sup>1</sup> an rāiṡṡear duit ?* ”

“ *Tairṡe ir eaṡ é,*” *ar reirean*, “ *naṡ uirṡte dōm a cur na luṡe ar cāc ṡur tairṡe inaon cor é. Mar, bíod̃ ’fīor aṡat, féaṡ, an uair ir dōic le duine a bíonn<sup>2</sup> an bār*

1. Treble Relative, Studies I, pp. 125-127.

2. Double Relative, Studies I, pp. 114-116, and case 14°, pp. 132-133.



aḡ ṁpuidéamaint leir, supb fín é uair díreac a ṁaḡann eadla 7 imfíníom aip náir táinig siam poime fín aip. Bí ré uair, 7 aḡbair maḡair leir, ab ead, na rḡealṁa inhirtear i ṁtaob an traoḡail tíor, 7 i ṁtaob na bprianta atá in aipite annran do'n ṁpoc-ḡníom do deinead annro; ac anoir, bíonn an rmaoineam úo irṁiḡ in' aighe, 7 é aḡ ḡoilleanaint aip ḡo tróm, ḡo mb' féirip sup fíor na rḡealṁa. 'Sé ba ṁóic leat sup ḡéire-de a maḡair ar an raoḡal eile é beic cóm cómḡaraac ran ṁó; nó b' féirip sup é beic laḡ ón ḡeríonnaacṁ fé nṁear é. Ip amlaíḁ a ṁaḡann ṁpoc-amriar 7 uatḁár aip mar a tíocfaḁ rluag namad. ḡac beairt éadḡóra dá'r imir ré siam ar a cómairrain cromann ré ar iad a cómairream in' aighe. Aḡup nuair a túigeanṁ ré cad é a líonmaire atá a peacaí, ip minic, ar nóir leinḁ, ḡo<sup>1</sup> mbíodḡfaíḁ ré ar a cṁolaḁ le neairt rḡannra, 7 ṁaḡann eadla aighe poim olc éigín uatḁaraac naḁ fíor ṁó cad é. Ac an té a túigeanṁ ná fuil ré cionntac in aon peacad, bíonn fuil le tuararḁal aighe nuair a ṁaḡann an cṁionnaacṁ aip, 7 ip aḁibinn an níḁ an trúil fín. Ip cuma nó banalṁra féim ṁó í, do réir na bṁriotal ríliḁeaṁta úo aḁubairt ríndair. "Ip amlaíḁ" ar reirlean, "a cṁotúigeanṁ rí cṁoide an ṁuine a maireann i mbeannuigṁeaṁ 7 i bṁrioraontaṁ; ip í ip banalṁra ṁó le linn a cṁionnaṁta, ḡá cionntacan ran na rliḡe. Tá anam an ṁuine tuḡṁa cūm readṁáin, 7 ip í ip tréire cūm é tréorú." Tairneann an rocal úo an fíle ḡo hionḡantaṁ liom. Aḡup ríde tairḁe ip mó a ṁeineann an raiḁḁreap—do'n ṁuine rṁḡanta, muirab ionann ip<sup>2</sup> an ṁpoc-ṁuine—ná bíonn aip aoinne do mēallaḁ dá ṁeoin ná dá aímḁeoin; 7 nuair a téirṁeann ré anonn, ná bíonn aon eadla aip iṁtaob aon iḁbeairṁa a beaḁ aḡ oul do ṁia, ná iṁtaob aon fiaṁa a beic aḡ ṁaoinḁ aip féim. Ip móir

1. See Exception, foot of p. 211 (Studies I).

2. See "Studies" I, pp. 202-203.

an éabair éiríse rin an raiðbhear do fealbú. Dá bfuil  
rin, is é deirim-pe, dá méirí feiríom a deirtear de'n  
traibhear, gur é mo éabair gur é rin é éabair an feiríom  
is traibheir is feiríom do'n duine ciallmair a déanam de.

## XXXII.

ḡaeoirḡ do éur ar an mbéarla ro:—

But, if the world had a beginning, what was there before it began? Something there must have been and something which had the power of producing it. Had there ever been nothing, there could never have been anything, for, *Ex nihilo nihil fit*. That nothing should turn into something is an idea which the mind refuses to entertain. Nor is the case any better even if we suppose that matter had no beginning, that it has existed for ever as we know it now, and that at first there was nothing else. For if so, whence have all these things arisen which, according to all observation and experiment, matter cannot produce, as, organic life, sensitive life, consciousness, reason, moral goodness? Had matter been always what it now is, and had there been no source beyond matter whence the power of producing all these things could be derived, they could never have been produced at all, or else they would have come into being without a cause. It would be like a milestone growing into an apple-tree, or a mountain spontaneously giving birth to a mouse.—(*The Old Riddle and the Newest Answer*, pp. 2-3.)

“ of producing it ”—an domhan is a bfuil ann do cumad; “ that nothing should turn into something ”—ḡo nḡeairad níó de'n neam-níó úó; “ that matter had no beginning ”—an t-adbair ar ar deirtear an domhan ná raib túr mair leir; “ as,”—is is níó neirce a deirim.

Ac, má bí túr ar an raoḡal cao a bí ann rui ar ṡorruig  
 an raoḡal? Ní fuláir nó bí ruo éigin ann. Agus ní  
 fuláir nó sur ruo é so raiḃ ar a cúmur an doḡan ir a  
 bḡuul ann do cúmao. 'Dá mb' fíor so raiḃ uair, 7 san  
 ann ac neamnío ar fao, annran ní féaḡaḡo níḡ a beic  
 ann so deo, mar "a neam-níḡ ní deimcear níḡ." Ní  
 fearr a beaḡ an rḡeal aḡainn dá ndeirṡi, an t-aḡḡar  
 ar ar deimeaḡ an doḡan, ná raiḃ túr riam leir, ac  
 é beic ann i ḡcómnuirde fé mar a tuiḡimíḡ é beic anoir,  
 7 san doinníḡ a beic ann ar uṡúir ac é. 'Dá mb' fíor ran,  
 cáir ḡaḡaḡar cúḡainn na neice úḡ so léir ná féaḡaḡi a  
 dēanam ar an aḡḡar úḡ so deo? Fé mar ir léir ór ḡac  
 inḡiúcaḡ, dá dōimne, do deimeaḡ ar náúir an aḡḡar  
 rin, 7 ó'r ḡac iarḡaḡt, dá dēine, do deimeaḡ riam ar na  
 neice rin do cúmao. 'S iao neice aḡeirim, beaḡa na  
 bḡlanḡaí 7 na mbeicirdeac, cóim-fíor na neice a bionn ar  
 riuḡal lairṡiḡ ionnac féin, tuiḡint, tuiḡaḡt cum rōḡan-  
 taḡa! 'Dá mbeaḡ an t-aḡḡar úḡ i ḡcómnuirde fé mar  
 aṡa anoir, 7 san níḡ ór a cionn, 7 cāir ar amaḡ ar fao, a  
 o' féaḡaḡo beic 'na cúir le cómaḡt ar cúmao na neice rin,  
 annran níorḡ' féirir iao a cúmao in don cōr, nó ir amlaḡ  
 a dēanḡi a ḡcumaḡ, 7 san don níḡ ann cum a dēanta! 'Dá  
 cōrḡail é rin le cḡann-uḡall 'á dēanam a claic-mile,  
 nó le ḡem luice ón ḡenoc.

## XXXIII.

ḡaḡuig do cúir ar an mbéarḡa ro :—

We are therefore compelled by common-sense to ask  
 when we consider Nature, What is the force or power at the  
 back of her, which first set her going, and whence she draws  
 the capability of performing the operations which we find  
 her performing every day; that force or power which must  
 be the ultimate origin of everything that is in the world?

This is the great fundamental problem which the student of Nature has to face, and beside it all others fade into insignificance. It is with this that we are now engaged. We have to ask how our reason bids us answer it, and the first question which arises naturally is, What light is thrown on the subject by modern Science, of whose achievements we are all so justly proud?—(*The Old Riddle and the Newest Answer*, p. 3).

“Common-sense”—ár gciall daonna; “Nature”—nádúir an domáin; “and whence she draws her capability”—ḡ cum na cōmácta a tábairt dí ar . . .; “the great fundamental problem”—an ceirt ir bunadaraige; “beside it all others fade into insignificance”—ir í ir mó le ráð ar a bfuil de ceirteanaib ann; “of whose achievements we are all so justly proud”—say—ir éactac ḡ ir iongnac an t-eolar a fuair ar an ealaðain rin.

Dá bpríḡ rin cuiréann ár gciall daonna o’fíacáib oráinn a fíarfaide, nuair infíúcam nádúir an domáin, cao é an neart ḡ an cōmáct atá lairtiar de’n nádúir rin, cum í cúir ar ríúbal ó tordac, ḡ cum na cōmácta a tábairt dí ar na neitib a címiró á d’éanam aicí ḡac lá? Ní fuláir an neart ran a beic ann, ḡ ní fuláir nó ḡur uaid a táinig ḡac níó ḡ ḡac bpríḡ dá bfuil ar domán. An té n-ar mian leir nádúir an domáin o’infíúcad ḡ ḡac rún dá mbaineann léi to noctad, rin í an ceirt ir bunadaraige nac fuláir to a cúir ḡ a fíeasairt. Agus ir í ir mó le ráð ar a bfuil de ceirteanaib ann. Ir leir an gceirt rin a baineann ár ngnó anoir. Caitrimíto a fíarfaide óinn féin cionnur aoir ar tuirgint linn an ceirt o’ fíeasairt. Agus ir é céad níó ná a céile aoir ar tuirgint linn ná é reo:—Tá ealaða ann a baineann leir an nádúir úo. Ir éactac ḡ ir iongnac an t-eolar a fuair ar an ealaðain rin. Cao é an t-eolar a tógann pí dúinn ar an gceirt úo?



## D.—CRITICISM.

## XXXIV.

Ḡaeóitḡ oo cúp ar an mBéarla ro :—

King James landed at Kinsale on the 12th of March, 1689, and war began during the summer. David does not give us much information about military movements, victories or defeats. There are a few lines, seemingly written by him, on the march of some Irish troops—probably Sir John Fitzgerald's regiment—from the Maigh to the Boyne. In March, 1691, however, he composed a triumphal ode in praise of Patrick Sarsfield, in which he gives a *resumé* of the various exploits of his hero, especially of the blowing up of the Williamite siege-train on the 12th of August, 1690. In this magnificent poem he commends the rapidity of Sarsfield's military movements.—(Introduction to *O Bruadair's Poems*, p. xl.)

“ And war began ”—omit “ and ” ; begin a new sentence ; “ the summer ”—say the summer of that year ; “ military movements ”—ḡluairéact na bfeair ; “ victories or defeats ”—render by *verbs* ;

Ḣáinig Rí Séamur i dtír aḡ Cionn tḢáile ar an dara lá  
deas de Márta, imbliaḡain a ré céad deas 7 a naoi deas  
ir céirre ríct. Um íamhaḡ na bliḡna ran ir ead oo  
tornuigead ar an ḡcoḡad. Ní móran eolair atá tabairt  
aḡ Dáibíḡ dúinn i ttaob ḡluairte na bfeair. Níl innirte  
aige dúinn cia 'cu d'éirig leo nó buaḡad orct. Tá poinnt  
ceatraman aḡainn aḡ cúp ríor ar ḡluairéact Ḣaeḡeal

éigín ón Máis go dtí an bÓinn. 'Sé ir dóiciúge supb iad  
 díorma Séain mhic Gearailt iad. Deallpuiúgeann an ríéal  
 supb é Dáibíó a ríóioí na ceatramáin rin. Pé ríéal é,  
 i mí Máirta, i mbliadain a pé céad déas 7 a h-aon déas ir  
 céitpe ríóio, do cum pé dán breas brioimáir 'n-ar mói  
 pé buaio an tSáirpéalais ar an namáio. Na h-éadta eile  
 do deim an laoc ran do mói pé iad, leir, ac ir é ir mó do  
 mói pé, a luaithe do gluair an Sáirpéalac 7 a cúio fear,  
 7 lón coisáio liam do cúir tpe teiníó 7 do lot. Ar an  
 dapa lá déas de luignara, i mbliadain a pé céad déas 7  
 a deic ir céitpe ríóio do deinead an gníom ran.

## XXXV.

ḡaeóilḡ do cúir ar an mbéarta ro:—

I asked him if he really thought a knowledge of the Greek and Latin languages an essential requisite to a good education. "Most certainly, sir," said he, "for those who know them have a very great advantage over those who do not. Nay, sir, it is wonderful what a difference learning makes upon people, even in the common intercourse of life, which does not appear to be much connected with it." "And yet," said I, "people go through the world very well, and carry on the business of life to good advantage, without learning." "Why, sir," he replied, "that may be true in cases where learning cannot possibly be of any use; for instance, this boy rows as well without learning, as if he could sing the song of Orpheus to the Argonauts, who were the first sailors."—(*Johnson on Classical Learning.*)

"if he really thought"—arb' amáio ba dóic leir.—See Studies I, pp. 79-81. "an essential requisite to it"—nár' péioir . . . ḡan; "Nay, sir"—7 ní h-é rin amáin, ac . . . ;

"in the common intercourse of life"—i ngnótaib coitcianta an traoḡail; "people go through"—tá daoine ann 7 . . . See "Introductory tá," Studies I, pp. 210-211;

D'fuarfuisgear de arbh' amlaib ba dóic leir nárb' féidir tabairt ruar maic a beic ar doinne san eolar ar an nḡréisir 7 ar an laithin a beic aige. "I r dóic, san amhar," ar reirean, "mar an té so bfuil eolar ar na teangtaicib rin aige, i r mór a bíonn ra mbreir aige ar an té ná fuil an t-eolar ran aige. Agus ní hé rin amáin, ac i r éactac a mbíonn de deirfuséact ioir an duine foḡlumta 7 an té ná fuil tabairt ruar air. I r léir an deirfuséact ran i ngnótaib coitcianta an traoḡail sur dóic leat oíca ná beaḡ don baint acu le léigean ná le foḡlum."

"Ac, mar rin féin," arfa mire leir, "tá daoine ann, 7 éirigean an raoḡal so maic leo, 7 bainir ríad tairbe ar a ngnó, 7 san foḡlum ar bit a beic oíca."

"Aomuisim," ar reirean, "so mb' féidir so mb' fíor ran dá mba ná féarfa an foḡlum do cúir i bfeiróm. Cuirim i scár an siolla ro. Níor aigis ré focal maic i doab Oirpeur ná i doab na laoc úr do cúair ear lear ra luing úr, ran Arḡó. Ac ní fágan ran ná so ndeineann ré iomram dúinne cóm maic i r dá bfeadab ré an t-amrán úr do ḡabáil, do ḡaib Oirpeur dóib ríú."

### XXXVI.

ḡaeoirḡ do cúir ar an mbéarla ro:—

If he fails in anything, it is in want of strength and precision, which renders his manner, though perfectly suited to such essays as he writes in the Spectator, not altogether a proper model for any of the higher and more elaborate kinds of

composition Though the public have ever done much justice to his merit, yet the nature of his merit has not always been seen in its true light ; for though his poetry be elegant, he certainly bears a higher rank among the prose writers than he is entitled to among the poets ; and in prose his humour is of a much higher and more original strain than his philosophy.—(*Blair*)

“ If he ”—say an *reáibneoir* reo ; make opening sentence end at “ precision.” Begin second sentence with—“ Though the public . . . ” and finish the whole passage with the remainder of the first sentence of the English.

‘Sé loct ir meara dá bfuil ar an *reáibneoir* reo, san tpeire a dóctáin ná cnuinnear a dóctáin a beic ra méio atá *reáibneoir* aige. Pé molaó atá tuillte aige tá pé d’á fadál miam go hiomlán ó cáic aige. Ac ir badoilac nac i gcómnuidé a mearta i gceart ead na daoib go nbeintear a molaó. Caitfead a domáil sur *reáibneoir* pé amháin 7 dánta go rnaicta. Ac ba éoir go mb’ doirde a éilú mar geall ar an bphóir ná mar geall ar an bfuil gheann pé leic aige ir mó do geobta de gheann ná d’feallramnaict, 7 ir mó do geobta d’feallramnaict na rean ná d’adbar nua uair péin. Na n-airtí úo do *reáibneoir* pé ra “ Spectator ” oirio riao ar feabhar do luct a léigte ; ac an té n-ar mian leir don níó a *reáibneoir* a beaó níb’ uairle nó níba fnoigte nó níba doirne ná iad, níorb’ fuláir do a malairt de fampia do tarrac cuige.

### XXXVII.

Geobta do cur ar an mbéarla ro :—

Roland is one of the most taking characters that epic poet has ever drawn. Of open and smiling countenance, and of



stout port, he is the pride and sunshine of his men. His fame as a doughty and dauntless warrior, as Charlemagne's right hand, was world-wide, and at Roncesvalles he did not belie his reputation. There, as nowhere else, were conspicuous the resistless dash of his onset, and the keen and massive vigour of his blows. The paladins are all, as regards these qualities, made more or less in the same mould (I by no means speak of a sameness that surfeits), they are all accessible to attacks of the battle frenzy—with more or less of Gallic swashbucklerism—and their swords are always swift to deal death. But Roland, pre-eminent as he is in physical qualities, is no less so in the softer qualities of the heart. His love to Olivier, a love passing the love of women, his brotherliness to his comrades-in-arms, his tenderness to the Frankish soldiers, not to speak of his devotion to Charlemagne, make a Bellona's bridegroom into something like the mirror of chivalry.—(Clark, *History of Epic Poetry*, pp. 186-187.)

Begin thus—Cuairtúig . . . ní bfuigir ann ; “ Roland ”—Ruairtánn will perhaps do, as suggesting a fitting etymology for the name of such a martial hero. Ruibléán, Ruibitín, and Reibléán are found as Irish names ; “ of stout port ”—raimair, ráirir ; “ Roncesvalles ”—perhaps (as the etymology is doubtful) an Ror réirō will do in Irish. The name appears in the forms—Roncevaux, Rencesvals, Roncesvals, Runtseval, Runzival, Roncisvalle, Roncevalles, Ronscevaux, and several others. The Latin etymology Roscida vallis, is almost certainly wrong. We should naturally expect the name to be of Basque origin. Many place names in the district end with the word—çabal (also zabal) meaning flat, level. Most of the forms occurring are therefore due to folk-etymology (*vide* “ La Chanson de Roland,” ed. by Léon Gautier). “ the resistless dash of his onset ”—notice that we use a definite

metaphor from the sea here ; " Olivier " ( Oliver ) : perhaps *Amhlaoib* will do on account of similarity of sound ;

Cuarthuisg shac duan mórda dár rghíobad míam, ní bhuisgí ann duine ba mó cáil ná ba deire meon ná ba treire gníom ná Ruadhlann. Duine ab ead é, a bí cóm gealgháirteac shé, 7 cóm pamair láirir go mbíod a cuir fear móróalac ar, 7 sup cuma nó shac shéine leo é. Bí a ainm in áirde ar fuir an domáin le n-a treire 7 a neam-rghátaige a bí pé cum troda. B'é príom-taoiriaca é a bí as Séarluir Mór. Ar an Rop Réir do tairbeáin pé go poilléir an cáil rin 7 an clú ran a beir tuille go maic aige. Ní feacaíar míam in don cat eile a leicéir. Sa cat ran bí pé le feircint toir tall, 7 an namair aige dá rghuabac poime, mar a rghuabac feiróm na fairrige feamain, 7 na béimeanna tróma tréana, géara aige á buala<sup>1</sup> orca. 'Siad na fir tréana céadna iad, na Ríoirí úd go léir, geall leir. Ac má'r ead ní hamlaíod adairim<sup>2</sup> go scuipeann an coramlac ran feirbtean ar doinne. Tagann an lonn laoié úd ar an uile duine acu ; bíonn iarractín de'n ghairgíaca úd na nshall as baint leo ; 7 bíod a ghlaíomte dian dáraaca cum béim báir do buala. Ac dá feabair é Ruadhlann tar cac ar tréitib calmaca ir ead ir buige cpoirde ná cac é, leir. Má'r fiú é céile calma bellóna do tairt air, ní mirde ir fiú é, eiríompláir féile 7 flaitreamlac do'n uile Ríoir, do tairt air. Bíod a deimniú ran ar an nshad úd a bí aige o'Amhlaoib,—shad ba mó ná don shad do mnaoi ; ar a báir bpatáirle n-a comrádaicib cata 7 cogair ; ar a buige a bíod pé leir na raişoiríib Fpannaca ; 7 shan amair ar an noilreac 7 ar an noútraac a tairbeáin pé míam do Séarluir Mór.

1. See " Studies " I, pp. 216-218.

2. The relative particle after *proleptic* amlaíod is logically superfluous. Hence the absence of double Relative construction here.

## XXXVIII.

ḡaeóitḡ do cúir ar an mbéarla ro :—

If his rebellion against fact has thus lamed the Celt even in spiritual work, how much more must it have lamed him in the world of business and politics ! The skilful and resolute appliance of means to ends which is needed both to make progress in material civilisation, and also to form powerful states, is just what the Celt has least turn for. He is sensual, as I have said, or at least sensuous ; loves bright colours, company, and pleasure ; and here he is like the Greek and Latin races ; but compare the talent the Greek and Latin (or Latinised) races have shown for gratifying their senses, for procuring an outward life, rich, luxurious, splendid, with the Celt's failure to reach any material civilisation sound and satisfying, and not out at elbows, poor, slovenly, and half-barbarous. The sensuousness of the Greek made Sybaris and Corinth, the sensuousness of the Latin made Rome and Baiæ, the sensuousness of the Latinised Frenchman makes Paris ; the sensuousness of the Celt proper has made Ireland.—(Mathew Arnold, *Celtic Literature*, p. 88.)

In the first sentence better omit “ if ” altogether, making it merely a statement of the Celt's “ rebellion against fact.” Then begin a new sentence ; tone down the expression “ lamed ” ; “ appliance of means to ends ”—express the *meaning* ;

Ír 'mó cúir a bí aḡ an ḡCeilteac iḡcoinnib neite an traoḡail reo. 'Sé táinig de rin é beit bacac, mar a déarfá, i nḡnó-táib a báineann leir an rriopaid. Má 'r ead, ír móirde fōr a bí ré bacac inr na neitib a báineann le cúirai traoḡailta ḡ le poilitiḡeacḡ. Má r mian leat breit ar níḡ áirite ní fuláir duit beit clirte ceannḡána aḡ folácar ḡ aḡ rocrú na neite ír maḡctanaḡ cum an níḡ eile rin o'fáḡail.



In' éagmair rin ní féidir dul ar aghaidh i maoin ná i maitear  
raoḡalṫa, ná ní féidir neart na tíre do ṫlúctú ip do ṫaingniú.  
Aḡur rin é díreac ip mó atá in earnam ar an ḡCeilteac.  
Tá pé tugṫa ṫ'áinear ḡ ṫ'antlár an traoḡail reo, mar  
a duḡart ceana, nó, an cúir ip lúḡa de, cuireann pé ruim  
inr na neitib a báineann le céadpáta na colna. Taitneann  
ṫaṫanna breagṫa ḡeala leir, cuideacṫa, pléiriúir an  
traoḡail, díreac mar a taitneac na neite rin le muinntir  
na ḡréige ḡ impireacṫa na Róma. Ac ní ar an ḡcuma  
ḡcéadna a cuireann pé riúṫ ḡ na ṫaoine reo ná mianta  
colnaiṫe úṫ i nḡnióm. Bíodar ran ḡo héacṫac cum beacṫa  
raoḡalṫa a beacṫa róḡamail, raiṫbip, rona, do rólacṫar  
ṫóib féin. Ac ip amlaib a bí an Ceilteac ḡ é aḡ teir air  
teacṫ ruar le raoḡal a párócac é ḡo miomlán. Ip amlaib  
ná raiṫ aise de báir a raocair ac raoḡal ruarac, neam-  
rlacṫmar, dealb, ḡ é ḡiobalac, leacṫ-barbarṫa, mar a  
dearfá. An truum úṫ i róḡaile raoḡalṫa ab eacṫa pé nṫeair  
do'n ḡréagac Subair ḡ Coirint, do'n Rómánac Caṫair  
na Róma ḡ Baiae, ḡ do'n Írannac—a ruair blar ar a  
leitṫeir ón Rómánac—Pápar na Írainnce do ceapacṫ ḡ do  
cumacṫ ṫóib féin. Níor táinig de'n truum úṫ inr na neitib  
céadna do'n Ceilteac,—ac Éipe amáin.

## XXXIX.

ḡaeṫilḡ do cúir ar an mbéarla ro :—

We in England have come to that point when the continued  
advance and greatness of our nation is threatened by one cause,  
and one cause above all. Far more than by the helplessness  
of an aristocracy whose day is fast coming to an end, far more  
than by the rawness of a lower class whose day is only just  
beginning, we are emperilled by what I call the "Philistinism"  
of our middle class. On the side of beauty and taste,



vulgarity ; on the side of morals and feeling, coarseness ; on the side of mind and spirit, unintelligence—this is Philistinism. Now, then, is the moment for the greater delicacy and spirituality of the Celtic peoples who are blended with us, if it be but wisely directed, to make itself prized and honoured. In a certain measure the children of Taliesin and Ossian have now an opportunity for renewing the famous feat of the Greeks, and conquering their conquerors. No service England can render the Celts by giving you a share in her many good qualities, can surpass that which the Celts can at this moment render England, by communicating to us some of theirs.—(From a letter of M. Arnold, quoted in the Introduction to *Celtic Literature*, p. x.)

“ We in England . . . point,”—1ṛ amlaib̄ map atá an rṡéal aṡainne annro i Sapanaiḃ ; “ is threatened by ”—use active construction ; “ the rawness ”—no single term will do : say—1aḃ ṡan léiṡeann ṡan láṡaéṡ ṡan tuiṛṡint̄ ; “ Philistinism ”—again, no single word will suffice ; “ on the side of . . . ” express these various contrasts by in ionaḃ . . . 1ṛ amlaib̄ . . . ; “ this is Philistinism ”—here it will be quite enough to say—Sin é raṡar ḃaoinne 1aḃ ; “ the greater delicacy and spirituality ”—say an bliar úo ar áinneaéṡ ḡ ar rpiopaḃaileáéṡ atá . . . ; “ if it be but wisely directed,”—make this a separate sentence—Ac ní móṛ ḃúinn beic ṡarta ra nṡnó ; “ the children of Taliesin and Ossian ”—say simply—Clann na ḃreatainne biṡe ḡ ṡaeḃil na héiṛeann.

1ṛ amlaib̄ map atá an rṡéal aṡainne annro i Sapanaiḃ pé láṡair, tá níḃ áiriṡe, ḡ ṡan ac an t-aon níḃ rin amáin, ṡáir ṡcoṛṡ ar ḃul ar aṡaib̄ ḡ ar ḃul i méir̄ ḡ i móṛḃaéṡ. 1ṛ amlaib̄ atá ár n-uairle ḡ 1aḃ i nḃeir̄e na ppeir̄e ḡ ṡan aon tṛúil aṡainn le caḃair̄ uaṡa. Na ḃaoinne 1ṛ íṛle oṛainn,

1r amhlaid atáid ríad, 7 san a tpeimpre ac as tornú, 7  
 iad san léigean san lágact san tuisint. Ní ríú dúinn  
 beic as bpaic oirca-ran. Ac eatorca ran ircis tá an tpeimpr  
 tpeam daoine, 7 dá luigead cabair dúinn an dá tpeam  
 eile 1r lúga fóir ná ran de cabair dúinn iad ro. 1r amhlaid  
 atá sad aon níó a baineann le h-uairleact 7 le deas-beata  
 á lot 7 á leasad acu ro. In ionad blar a beic acu ar na  
 neicib a baineann le h-áilneact, 1r amhlaid ná raigir ríad  
 aon blar ac ar na neicib 1r gráinne 7 1r írle. In ionad  
 an níó 1r cóir 7 1r ceart 7 1r ionmóltá do grádú 7 do cur  
 i ngníom, 1r amhlaid ná cuirir ríad aon tpeim ac ra nroo-  
 mian 7 ra nroo-ghníom. Inr na neicib a baineann le h-aighe  
 7 le rpioraid an duine, ní cairbéanair ríad ac an neam-  
 tuisint 7 an dalld-púicín. Siné raagar daoine iad!  
 Págan ran, an blar úo ar áilneact 7 ar uairleact 7 ar  
 rpioradáltaact atá ríste geinte i nádúir na sCeilteac ro  
 atá 'n-ár mearf, sur anoir 1r micir é dúl in uraim 1r in  
 onóir againn. Ac ní móir dúinn beic garra ra ngnó!

Ba clúmáil an gníom a deir na Spéasais ríad ó, nuair  
 a buadadair ar an muinntir do buair oirca féin. Ní bréas  
 a ráó so bfuil ré de caoi anoir as clann na bpeataine  
 bige 7 as Saeólaib na hÉireann an cleas céadna ran a  
 o' imir oirne. 1r 'mó cairbe a o' féadad an Sapanac  
 a déanam do'n Ceilteac le cuir dá deas-éiricib féin  
 do bponnad air. Ac ní lúga ná ran an cairbe doob' féoir  
 do'n Ceilteac a déanam dúinne, i ládair na huair reo,  
 dá mb' áil leir cuir dá éiricib féin do múinead dúinn.

## XL.

Saeóilz do cur ar an mbéarla ro:—

The epic poet is a great embellisher. He weaves a richer  
 and more intricate pattern than the heroic poet. Weaving

“The epic poet”—We are handicapped here, as often, by a lack of well-defined technical terms. Perhaps “*ῥουαν μὀρῶδ*” will do for epic poem; “*embellisher*”—express the *meaning*; “*pattern*”—*αν τ-αῶδαρ ῖξέλ*; “weaving a larger web”—*ας ῖνιὼμ αν ῖξέλ τὸ . . .*; “artistic disposition”—*αν ῖξέλ τὸ μοιντ γ τὸ μαραθ ἄ λορ θεῖρε γ μαῖρε ἄιννρε*; “his bigger story . . . character-drawing,”—*ῖρ μῶιθε ῖρ φέιθῖρ τὸ κύρ ῖιὸρ ἀρ ῖαδ ῥυινε λε κύιννερ* . . . *οῖρεατ ῖαν ῥαοινε ἄ θεῖτ ’ν-α ῥουαν μαραθ ῖοναν ῖρ αν ῥουαν εῖτε*; “to display the excellencies of full-bodied narrative”—*κύμ ῖννῖντ ἄ κύρ ἀῖρ ἄ θεαθ ἀρ φεαῶαρ γ ἀρ ἄῖνεαδτ γ ἀρ ἐϋιννερ*; “onward sweep of events”—*ῖνιὼμ ’ά ῥέαναν ῖ νῶιαῖθ ῖνῖμ*; “their eddying dispersion”—*ῖατ ἄς λεαῖαθ ὁ ῖν-α ἐέῖτε ἀρ νῶρ τῶντῖαδἄ να μαῖα*; “the calm and chastity of the pauses of fate”—*ἄσυρ ἄννῖαν, εατοῖτἄ ῖτῖῖς, ῖαδ ῖῖθ ῖν-α ῖτατ, γ αν ἐῖννεἄμἄντ, βἄ ῥῶῖε λεατ, ἄς φεἄδἄντ ἄνυαρ οῖτἄ, ῖο νεἄμ-ῖυατῖαδ γ ῖο νεἄμ-*

cúipeac; “to indulge in some digression”—*cum gabláin a tabairt ar . . .*

An file n-a mbíonn an duan mórdá úr 'á ceapad aige níl don tpeo ac an cuma n-a mbíonn ré ag cur leir an rgeál. An t-adbair rgeíl a bíonn aige bíonn ré níor iomláine 7 níor carpa 'na céile ná an rgeál a bíonn sa duan a ceaptar i tsaob don laoié amáin. Ag rníom an rgeíl dó, dá méir 7 dá leite an rigeacán a bíonn roir lámab aige, ir ead ir ura dó 7 ir ead ir maectanaige dó an rgeál do poinnt 7 do maraó a loir deire 7 maire a innrte. Ir móirde ir péirir dó cur ríor ar gac duine le cruinnear, 7 ir doibne-  
de a cuirpíó ré in iúl gac deirpigeact atá roir an duine aca ir doirde clú 7 an duine ir irle orca, oirpad ran daoine a beir 'n-a duan munab ionann ir an duan eile. Ó'r ria, 7 ó 'r uairle gniómairca, an rgeál a bíonn le h-innrinc aige reácar mar a bíonn ag an bfile eile, ir fearr-de féarparó ré cur ríor ar mórdáct na ndaoine 7 ar calmaect nó ar uadbairige na ngniómairca, 7 san an gnióm a beir ag baint ón nduine aige, ná an duine ón ngnióm. Ní h-amáin gur mór an congnam dó fair an rgeíl 7 lionmaireact na laoe a bíonn ann, cum innrinc a cur air a bead ar fearbar 7 ar áilneact 7 ar cruinnear: gnióm 'á déanam inroiaó gnióm; 7 iad ag leactó ó n-a céile ar nór tonntpaca na mara; 7 annran, eatorca ircis, gac níó 'na rpad, 7 an cinneamaint, ba dóic leat, ag féacaint anuar orca, so neam-fuadpac 7 so neam-cúipeac; ac, 'na ceannta ran, ní beas an tabairt dó a leite ir a láine a bíonn an rgeál, cum gabláin a tabairt anoir ir airir ar neitib ná baineann le ceart-lár a scanann ré; cum amáin a cumaó, cuirum i gcár, annro ir annró, san dondaect 7 mórdáct an duain do cur i ngnair.



## XLI.

ḡaeóilḡ do cúir ar an mBéarla ro :—

He brought to the study of his native tongue a vigorous mind fraught with various knowledge. There is a richness in his diction, a copiousness, ease and variety in his expression, which have never been surpassed by any of those who have succeeded him. His clauses are never balanced, nor his periods modelled ; every word seems to drop by chance though it falls into its proper place : nothing is cold or languid ; the whole is airy, animated and vigorous ; what is little is gay, what is great is splendid.—(*Dryden's Style.*)

"A vigorous mind fraught with various knowledge"—Say—o'fógluim . . . ar a 'óiceall, 7 'na ceannra ran bí éirim aighe 7 il-eolar aighe ; "richness in his diction"—do ḡḡríobad ré so bḡíogmar beaét é ; "copiousness, ease and variety in his expression,"—bí coḡrom cainnte, 7 liomtaét 7 breagtaét focal tar bárr aighe ; "His clauses . . ." Introduce this sentence with—1r é ba 'óóic leat . . . ḡurḡ amlaib a ḡḡaoilead ré leir an ḡcainnt ; "nor his periods modelled"—7 ḡan puinn aige do taḡairt oí, cum ḡur cainnt ḡreanta a beaḡ innti, 7 í aḡ fḡeagairt so beaét oá céite (this also includes "every word seems to drop by chance") ; "cold"—cainnt ḡan bḡiḡ ; "languid"—mairbítead ; "the whole is airy, animated and vigorous"—1r cuma nó leoiḡne ḡaoiḡe í, nuair a beiteá ḡá léigead móḡóctá rḡioraib nua 7 fuinneam nua aḡ teaét ionnat.

O'fógluim an fear ro a ceangla oúttair ar a 'óiceall, 7 'na ceannra ran, bí éirim aighe 7 il-eolar aighe. Nuair ba coil leir pur aige do cúir 1 ḡcéill, do ḡḡríobad ré so bḡíogmar beaét é. Bí coḡrom cainnte 7 liomtaét 7 breagtaét focal tar bárr aighe, 1 oḡreo, ar an nḡream

rṡrībneóirí a táinig 'na bóiar, ná fuil don duine a fáruigte. Iṡ é ba bóic leat ar an gcuma 'n-a rṡrībóar ré, supb amlaib a rṡaoilear ré leir an scainnt, 7 san puinn aipe a tábairt oí, cum sup éainnt ṡreanta do beab innti, 7 í aṡ freaṡairt go beabṡ oá céile. Abt má 'r ear, bíonn an éainnt oipeamnac. Ní éainnt san bṡis, ná ní éainnt máirbíteab í. Iṡ cuma nó leoitne ṡaoite í,—nuair a beiteá ṡá léigear do móóóóá rṡiorair nua 7 fuinneam nua aṡ teabṡ ionnat. Tá cur oí, 7 oá fuairige le ráb í, tá rult innti. An cur eile bó, tá rí ar áilneabṡ an doṡain, 7 a feabair abair na focail 7 a uairle abair na rṡaointe abá innti.

## XLII.

ṡaeóirṡ do cur ar an mbéarla ro:—

Each man wrote, as far as he wrote at all, in the dialect he spoke; phonetic changes that had appeared in speech were now recorded in writing; these changes, by levelling terminations, produced confusion, and that confusion led to instinctive search for new means of expression; word-order became more fixed; the use of prepositions and auxiliary verbs to express the meanings of lost inflections increased, and the greater unity of England under the Norman rule helped in the diffusion of the advanced and simplified forms of the North. We even find, what is a very rare thing in the history of Grammar, that some foreign pronouns were actually adopted from another language—namely, the Danish words *she, they, them, their*, which had replaced the Anglo-Saxon forms in the North, and were gradually adopted into the common speech.—(*The English Language*, by Logan Pearsall Smith, M.A.)

"Each man wrote"—b'é ba ghnátc le gac duine . . . ; "phonetic changes"—begin with táinig de rin . . . ; "these changes"—begin with—dá bárr ran ; "word-order . . ." begin with 1r amhlaid . . . ; "the use . . . increased"—1r móide do deinead feidm de . . . ; "the greater unity . . . helped"—express by dá diontuigtead . . . 1r ead 1r mó . . .

b'é ba ghnátc le gac duine, dá rghríoðad ré in don cor, rghríoðad ra éanamain a labrad ré. Táinig de rin, gac achrú fuama a bí tréir teadct irtead ra éainnt, go gcuirctí ríor anoir é, ra rghríoðneoirteadct. Dá bárr ran 1r 'mó deirne focail a tuic le céile, iotreo gur cuiread móran de'n éainnt tré n-a céile. An cur tré céile rin fé n-deár do cás iarradct a déanam, a ganfíor do féin, ar brígc na éainnte do cur in-iúl ar fligctib nárr ghnátc poime rin. 1r amhlaid a táinig órhoú 7 iarrad níba éruinne ar fuidéam na b'focal ; 1r móide do deinead feidm de'n réam-focal 7 de'n b'riadar éonganta cum brígc do cur in-iúl a cuirctí i n-iúl poime rin le deiread focail ná raib ann fearad. Dá diontuigteadct a bí muinntir Sárana fé rmadct na nGall 1r ead 1r mó do leatad na fuirmeada rimplíde go raib achrú tréir teadct orca, 7 1r mó a bí i b'feidm ra taob tuaid de'n tír. Agus 'na éainnta ran,—ruo 1r annam i rtair gnamadaige éangán,—do tuadct irtead ar iarradct poimnt foranmanna ó éangán eile, cuirim i gcár na focail loclannaire úo, *she, they, them, their*. Bí na focail rin i b'feidm ran áirid tuaid de'n tír in-ionad na b'focal Sacer-béarla, 7 diaid ar ndiaid do éangadair irtead ra éanamain éoitéianta.



## XLIII.

Ṣaeóitṣ ṑo cúir ar an mBéarla ro:—

These modern instances will prove that the development of Grammar is not a matter entirely depending, as has sometimes been thought, upon historical causes, or upon phonetic change. Historical accidents, and the decay of terminations, no doubt help in the creation of new forms, but are not themselves the cause of their creation. Behind all the phenomena of changing form we are aware of the action of a purpose, an intelligence, incessantly modifying and making use of this decadence of sound, this wear and tear of inflections, and patiently forging for itself, out of the debris of grammatical ruin, new instruments for a more subtle analysis of thought, and a more delicate expression of every shade of meaning. It is an intelligence which takes advantage of the smallest accidents to provide itself with new resources ; and it is only when we analyse and study the history of some new grammatical contrivance that we become aware of the long and patient labour which has been required to embody in a new and convenient form a long train of reasoning. And yet we only know this force by its workings ; it is not a conscious, or deliberate, but a corporate will, an instinctive sense of what the people wish their language to be ; and although we cannot predict its actions, yet when we examine its results, we cannot but believe that thought and intelligent purpose have produced them.—(*"The English Language,"* pp: 25-26.)

"As has sometimes been thought"—make this an independent statement (beginning with it) in Irish—*ṑr múnic aṑuṑṑaṑ* (we often use a verb of saying in Irish, where English uses a verb of thinking. A little reflection will show that this is more logical here ;) "depending . . . upon"—use *ré nṑeár* ; "phonetic change," *ṑuaim éiṑin ṑá ṑaib ṑa éainnt ṑo*



toul ar ceal; "Historical accidents . . . no doubt"—begin with—Níl aon amhar ná sur . . .; "behind all the phenomena . . . we are aware"—say—ní h-amáin go mbíonn . . . ac ir léir . . .; "this decadence of sound"—an tuitim fuama úo; "this wear and tear of inflections"—an caiteamh úo a téirdeann ar . . .; "forging"—we may ignore the metaphor, as it would be clumsy and artificial in Irish; "new instruments" (still ignoring the metaphor) rlište nua; "It is an intelligence"—omit; "to embody in a new and convenient form"—do cur le céile ran aon focail amáin nó ran aon abairtín amáin; "it is not a conscious . . . begin with ní h-amhlaidh and follow with an ir amhlaidh clause; "what the people wish their language to be" mar ir toil leir na daoine a déanfaidh a tteanga (Double Relative, "Studies" I, pp. 114-116); "believe"—a domáil (see remark on opening sentence).

Ir minic adubhadh surb é ruo fé n-deár gac achrú dá tteagann ar gnamadaiš teangsan ná níó éigin a tuit amac do luēt labairtē na teangsan, nó fuaim éigin dá raibh ra cainnt do toul ar ceal. Bío a deardad nac pīor ran ar na neitibh úo a táinig irteac ra cainnt le déirdeanaige. Níl aon amhar ná sur mōr an congnamh, cum fuirmeada nua do cumad, na neite úo a tuiteann amac san doinne as cuimneamh oirca, nó deire na bpocal do tuitim. Ac ní h-ia ro fé n-deár ar fao a gcumad rúo. Ní hamáin go mbíonn focail na cainnte as pīor-achrú uata féin, ac ir léir go mbíonn aigne áiríte 7 innitinn áiríte gá pīor-achrú, leir; 7 feiōm as an aigne rin 'a déanamh de'n tuitim fuama úo, nó de'n caiteamh úo a téirdeann ar deire na bpocal; 7 rlište nua aici dá sceapad, go foirneac 7 go fadaraōnac, a lot 7 a leagad na gnamadaiše, cum na rmaointe do deigilt amac ó céile ar cuma ba cūinne, 7 cum gac bpíš fé leit do cur in-iúl ar cuma ba clirte 7 ba deire, ná mar

ba ghná. Níl aon níð dá fuaireáige dá dtuicteann amac ná go mbaineann rí tairbe éigin ar, 7 cúmáct éigin ná raið aici ceana. I r deacair dúinn a tuisint cao é an faoctar fada foirneac nárb' fuláir a déanam cum topað mórlán rmaointe 7 maectnam fada do cup le céile ran aon focaí amáin nó ran aon abairtín amáin. Ac ir minic a deintear an níð áireac ran, mar ir léir dúinn, nuair a bíonn reipt éigin nua gnamadaiige ašainn á infiúcað 7 á fošluim. Ar a faoctar 7 ar a faoctar amáin, ir ead aicnišmíto an neart ran 7 an cómaect ran. Ní h-amlaio ir toil í a tuisceann í féin, 7 a deineann beart do réir na tuisgiona ran. Ac ir amlaio ir í toil na coitciantaecta í, a deinean beart do réir mar ir toil leir na daoine a déanfað a oteangá. Ba deacair o'aoinne a ráto poim pé cao a déanfaio an toil rin. Ac nuair a bíonn beart déanta aici, 7 rinn gá infiúcað, ní féadpam gan a doimáil, gur a toil 7 a tuisint a táinig a leicéio.

## E.—MISCELLANEOUS.

### XLIV

Σαεοις το ειν αρ αν μθεατα πο :—

After the oak and ash we examine the elm. The oak and the ash have each a distinct character. The massy form of the one, dividing into abrupt twisting irregular limbs, yet compact in its foliage ; and the easy sweep of the other, the simplicity of its branches and the looseness of its hanging leaves, characterise both these trees with so much precision, that at any distance at which the eye can distinguish the form, it may also distinguish the difference. The elm has not so distinct a character ; if partakes so much of the oak, that when it is rough and old, it may easily at a little distance be mistaken for one, though the oak—I mean such an oak as is strongly marked with its peculiar character—can never be mistaken for the elm.

Make two sentences out of the first ; “ we examine the elm ” —αρ αν λεαμάν α θεαησας τράετ ανοιρ. “ The oak and the ash have each a distinct character ”—τά κύμα πέ λειτ γ κόμαρταί πέ λειτ αρ αν θφυινηρεοις ρεαεαρ μαρ ατά αρ αν ηοαιρ. After this sentence, take—“ the elm has not so distinct a character ”—αε νί μαρ ριν οο’η λεαμάν. Then after translating to the end, go back and take up the description of the oak and the ash :—“ Δσυρ ιρ ιαο κόμαρταί ιρ σνάε α βειε υιρεί ; “ massy form ”—ι βειε σο μόρ τιυς τοιρτεαμαιτ ; “ dividing into abrupt twisting irregular limbs ”—ζεαζα ριαρα εαρτα cama υιρεί ; “ and the easy sweep . . . ” begin with—α μαλαιρε οε κύμα ατά αρ αν

b'fhuinnreois (which will be sufficient rendering of "characterise both these trees with so much precision"); "the easy sweep"—na g'éasga ar ríneadh anuas go b'eadh bog aici.

Tá fáil aréir ar na ríneadh an éiríonn d'arísge 7 ríneadh na fhuinnreoisge. Ar an leamán a d'éanram trácht anoir. Tá cuma fé leir 7 cómarthaí fé leir ar an b'fhuinnreois geasgar mar atá ar an n'oir. Ac ní mar rin do'n leamán. I' amháid atá oiréad ran coramlaecta ioir é 7 an d'oir gurb' fhuirte duit dul amuigh ann; i' ríne, nuair a éirí geas-leamán éiríon carra tamall uair, go ramlóctá, b'féirí, gur d'oir gurb' ead é. Má 'r ead ba d'eadair d'aoinne a mear gur leamán an d'oir,—ac a cómarthaí féin a beir go cruinn ar an n'oir rin. Agus i' iad cómarthaí i' gnat a beir uirí, i beir go móir tuig toirteamail; g'éasga fíara carra cama uirí, 7 an duilleabair go doct d'aingean uirí. A málairt ar fad de cuma atá ar an b'fhuinnreois; na g'éasga ar ríneadh anuas go b'eadh bog aici, 7 san na crasbada beir as dul in áiríon ra n'uilleabair, ná an duilleabair as b'íghar ar a éile. Tá b'ígh rin ní túirge do éirí an d'áiríon ro, d'áiríon uair iad, ná do g'eobctá iad d'áirínt ó éile.

#### XLV.

Geoidh do cup ar an m'bearta ro:—

The night has been very long, as yet only a faint glimmer of the coming dawn can be seen, and those who strain their eyes towards the hills fail to behold the soft radiance beyond the clouds. Dear Ireland! dearer for her sorrows, for the long night of pain in which she has tossed, bleeding and fever-stricken. Life is strong in her yet, for her soul is pure: she has been wronged, but her own sins are few. She has



learnt there is a possession more precious than riches or power, and she will cling to that which has upborne her amid trials,—her faith in God, her love of freedom. How easy it would have been to accept slavery, and to have been fed from the fleshpots; but she refrained, and has fought nobly for her national life. Now that she has at last vindicated her right is it too late? Can the flowing of her life-blood be stayed? Emigration has increased enormously this year and with it is going on also a large increase of foreign settlers.

“Very long”—*ríor-fada*; “a faint glimmer of the coming dawn”—*amrgharínac de íolur an lae*; “who strain their eyes”—*atá as fairne go tút*; “Dear Ireland!”—*mo shrád-ra Éire!* “fever-stricken” tone down the metaphor—*as ornaigeal le duad*; “her soul is pure”—*tá a croidhe folláin, slán*; “that which has upborne her”—*an realbhar úo a cóiméad ruar í*; “her love of freedom”—*a rúil le ruarshait* (the love of hope, not possession); “accept slavery” *luige irtead fé n-daoirre*; “to have been fed from . . .” *do shlacad mar roga*; “she refrained”—*níor luig, 7 níor shlac*; “and has fought”—*ac ir amlaib . . .*; “now . . . right”—*tá an buaib aici fé deirne*.

Da *ríor-fada* í an oirde, 7 níl le feircint fór féin ac *amrgharínac de íolur an lae*. An muinntir atá as fairne go tút ar na cnocai, tá as teip oíca fór na roille boza do tadbairt fé n-deara lairtiar de rna rghamallai. Mo shrád-ra Éire! Tá méio a bfuil fuilingte aici ir ead ir mó mo shrád ói. Ir fada an oirde atá caitte aici i bpéin, as tadbairt a coo’ folá, 7 as ornaigeal le duad! Ac tá an t-anam innti fór go láidir, mar tá a croidhe folláin, slán. Do deinead an éasóir uiréi, ac ní trom iad a peacai féin. Tá roglumta aici go bfuil realbhar ann ir uairle ná raióbhear 7 ná forlámar, an realbhar úo a

coiméad ruar í 'na cruaidéimeannaibh go léir,—a cneideamh  
i n'Dia, a rúil le ruarḡailt ! Ba ró-ḡuiriḡte d'í luighe irḡeac  
féin nḡaoiḡre, 7 na corḡcáin feola do ḡlacadḡ mar ḡoḡḡa.  
Níor luig ; 7 níor ḡlac. Ir amḡlaidḡ do ḡearraim rí go  
h-amḡḡeonaḡ ar fon a beaḡadḡ náiríúnta féin. Tá an buaidḡ  
aicí fé d'eirpe. Ac an bḡuail fé ró-déirdeanaḡ ? An  
bḡéadḡfar corḡḡ do cúir le h-imḡeacḡt na fola uaidḡ ? Tá  
a clann aḡ imḡeacḡt amaḡ uaidḡ i mbliadḡna, níor tiuḡḡa ná  
ruamḡ, 7 d'aoine iaraḡta aḡ teacḡt irḡeacḡ ḡar mar b'íod'ar  
ruamḡ.

#### XLVI.

ḡaeḡilḡ do cúir ar an mbéarla ro :—

Our own, our country's honour, calls upon us for a vigorous and manly exertion ; and if we now shamefully fail, we shall become infamous to the whole world. Let us, then, rely on the goodness of our cause, and the aid of the Supreme Being, in whose hands victory is, to animate and encourage us to great and noble actions. The eyes of all our countrymen are now upon us, and we shall have their blessings and praises, if happily we are the instruments of saving them from the tyranny meditated against them. Let us therefore animate and encourage each other, and show the whole world, that a freeman contending for liberty on his own ground, is superior to any slavish mercenary on earth.

Liberty, property, life, and honour are all at stake ; upon your courage and conduct rest the hopes of our bleeding and insulted country ; our wives, children, and parents expect safety from us only ; and they have every reason to believe that Heaven will crown with success so just a cause.

The enemy will endeavour to intimidate by show and appearance ; but remember they have been repulsed on

various occasions by a few brave Americans. Their cause is bad—their men are conscious of it ; and, if opposed with firmness and coolness on their first onset, with our advantage of works and knowledge of the ground, the victory is most assuredly ours. Every good soldier will be silent and attentive—wait for orders—and reserve his fire until he is sure of doing execution.—(*George Washington.*)

“Calls upon us . . . exertion”—Begin with—*Ní mór do'n uile dúine aghainn cion fíor a dhéanamh go tréan ar rón . . .*; “we shall become”—*ir amhlaid*; “in whose hands victory is”—*Az 'Dia tá 'fíor cia aige go mbeir an buaid*—begin with this; “if we are the instruments”—*má éirígeann linn . . .*; “tyranny”—*an lám-láirigh 7 an éor-ar-bol*; “let us . . .”—*ní mór do'úinn*; “any slavish mercenary on earth”—*don tríoisigh amhána ar dhuinn na talman*; “at stake”—*i ngrua*; “The enemy will . . .”—*ir amhlaid a . . .*; “by show and appearance”—say—*cairbeáirí ríad do'ois a rluáighe lionmára, a n-airm uatbáradá*;

*Ní mór do'n uile dúine aghainn cion fíor a dhéanamh go tréan ar rón ar n-urama féin 7 urama ar dtíre. Ba mór an aicir dúinn é, dá dteipead oiminn anoir. Ir amhlaid a bead náire fadta aghainn ór cómair an traošail. Az 'Dia tá 'fíor cia aige go mbeir an buaid. Ar a congnamhan 7 ar éoir ar gcúirir ir ead atá ar fearam cum rrioraid' 7 murrig do cur ionainn, le n-a bfeadram gníomharca uairle a dhéanamh. Tá muinntir ar n-óúitce féin go léir az fécáint oiminn anoir, 7 geobmíto a mbeannaét 7 a molaó má éirígeann linn iad a fadrad ó 'n lám-láirigh 7 ón gcor-ar-bol do ceapad 'na n-aghaid. D'á bhrí 7 rin ní mór do'úinn an rrioraid úto 7 an murréad úto a murráil in a céile, 7 a cairbeáint do'n traošail*

móir sup fearr o' fearaib faoi-aicme as trioid, ar fód a  
 dtíre féin, ar ron a faoiire, ná don trloisirs amhána ar  
 óruim na talmán.

Ar faoiire, ar scuio, ár n-anam, ár n-uraim, ir iad atá  
 i ngsaib. Tá pian na pola ar ár dtír; tá marla tabartha  
 dúinn go léir. Ir oruib-re atá ár fearam, le n-a fearbar  
 7 le n-a treire a trioidfíod rib, cum rinn a o' fuarshait.  
 Ir oruib, 7 ir oruib amáin, atá ár mná, ár sclann, ár  
 dtuirnigíteoirí as bpaé cum a faoipta. An mirdé dóib  
 a éiredeamaint ná go mbeid beannaét anuaf ó rna  
 flaitearaib ar dóir 7 ar ceart ar scuire?

Ir amlaid a déanfaid an namaid iarraét ar rshannra  
 cur oruib. Tairbéanfaio ríad daoid a rluaiscte lionmha  
 a n-airm uaébaraéa. Ac cuimnigíod-re sup buaid rluas  
 Ameiriocánaé oréa le neart calmaéta níor mó ná don uair  
 amáin éana. Níl dóir ná ceart acu, 7 tá 'fíor acu féin é.  
 Tá oibreaca coşaio 7 eolar ar an dtalam asainne ra mbreir  
 oréa, i dtreo, má cuimníod go tréan 7 go calma, iscoinnib  
 an éad foşa a éabarfaio ríad fúinn, go bfuil an buaid  
 in áiríte dúinn.

Ní fuláir do'n deas-faigíuúir fanamaint na dtort, 7  
 aipe éabairt; ní fuláir do feiteam le h-órvú a éaoirís  
 7 san lámác go dtí sup deimín leir go ndéanfaid pé éirleac.

## XLVII.

Σαεθις το cur ar an mbéarla ro:—

According to another legend, when the monastery at  
 Cnobbersburgh had been erected, and the church furnished  
 with the first requisites for religious worship, there was still  
 wanting one desideratum, viz., a bell. An Irish abbot without



The bell that begun its mission thus happily rang on for ages with a blessing in its voice, and it was believed that the country over which it was audible suffered no injury from lightning or storms.

Do péir reanáir eile, nuair a bí an mainistir curtha  
ruar i mBaile an Chobair, 7 sae a raib maectanac do feirbir  
an teampuil curtha iotreo 7 iotairge, do eapla so raib  
don nio amain in' earnam oita. B'e nio e rin na clog.  
Nior airtgead nam Abb a beic san clog in Eirinn poime

rim. Sé ionghna an rǵéil ná raib, ar bǵáitrib na Mainirtreac, don éaradaithe n-a mbeaó de gñó acu cailíreacá 7 cluig do éaradó 7 do éumadó iscóir an tréirpéil, 7 ártaiǵ iscóir na cirtineac 7 an pǵoinntiǵe. Má 'r eaó, b'é toil Dé sup cuireadó clog cum fupra naomta. Ir amlaio a bí baintreac 'na cómhnuioe in-acmaireacó do'n mainirtir. Bí don mac amáin aici, 7 do ráiniǵ so bfuair ré báir, 7 sup tugadó a córr irtreac ra réirpéal. Bí na manaiǵ ann. Bí luét caointe ann. Bí luét cana palm ann. Bíodair so léir as guioe so tréan le h-anam an máirib. Le linn an guioe dóib cao do éirioir ac an teacóaire cúca anuar ó rna flaitearaib, 7 clog na láim aige, 7 é gá tabairt do'n ább. Do érom fupra ar an gclog do bualaó. Níor éuirǵe buail, ná o'éirig 'na réaram an té a bí marib, 7 riúo muinntir na roóraioe móir-otímceall na bfallaí 7 iao as molaó Dé so h-áro toirǵ sup ruǵ Sé an buaio ón mbáir. B'ionghantaó an t-actrí é rim! Clog beannuiǵte ab eaó an clog, 7 ba beannuiǵte na daoine a bí as éirteacó le n-a glóir so ceann a bfaó de bliadóntaib 'na diaó rim. Do crieoí so raib ré de raó ó Dia ar an gclog, an ceanntair 'na gcloirtí é, ná réaófaó rplannc ná rtuirm don oioǵbáil a déanam do.

## XLVIII.

Ǵaeóilǵ do cup ar an mbéarla ro:—

It would be easy to cite a hundred other words like these, saved only by their nobler uses in literature from ultimate defacement. The higher standard imposed upon the written word tends to raise and purify speech also, and since talkers owe the same debt to writers of prose that these, for their part, owe to poets, it is the poets who must be accounted chief protectors, in the last resort, of our common inheritance.

Every page of the works of that great exemplar of diction, Milton, is crowded with examples of felicitous and exquisite meaning, given to the infallible word. Sometimes he accepts the secondary, and more usual meaning of a word, only to enrich it by interweaving the primary and etymological meaning. The strength that extracts this multiple resonance of meaning from a single note, is matched by the grace that gives to Latin words, like 'secure,' 'arrive,' 'obsequious,' 'redound,' 'infest,' and 'solemn,' the fine precision of intent that art may borrow from scholarship.—(*Walter Raleigh Style*, pp. 34-36.)

"Saved only . . . from ultimate defacement"—ná coiméadófa d a mbríḡ ḡo beoḏa in don cōr; "the higher standard . . . tends to raise,"—express by a proleptic -oe phrase (*Studies I*, pp. 72-73); "if is the poets . . ." begin a new sentence with—iṡṡeo, ṡa ḡeire, naḋ ṡuláir a aṡmáil . . .; "our common inheritance"—an teanḡa a ḡuḡ ár ṡinnṡir ḡúinn; "felicitous and exquisite meaning . . . word"—ḡ bríḡ ḡaḋ ṡocail ḡioḃ ḡá ḡur in-iúl aḡe ḡo ḡuinn ḡ ḡo h-iomláṡ ḡ ḡo h-áluinn (omit "infallible"); "the secondary meaning"—an bríḡ a ḡ'ṡár ṡa ḡocail; "by the interweaving"—á ṡníom ann, mar a ḡéarṡá (toning down the metaphor); "multiplex resonance"—the metaphor must be stated explicitly in Irish;

ḡob' ṡuirṡte ḡom céaḡ ṡocal mar iad ṡan ḡo ḡur ṡior,—ṡocail ná coiméadófa d a mbríḡ ḡo beoḏa in don cōr, muna mbeaḡ an ṡeíom árḡ uaral a ḡeinṡ na ṡḡrībneóirí ḡioḃ. Ir aoirḡe-ḡe ḡ ir ḡlaine-ḡe an cainnt a labarḋar a beic ḡ'ṡaḋaib ár na ṡḡrībneóiríḡ ḡan aḋ cainnt áluinn uaral a ḡur na ḡcuiḡ leabhar. Aḡur má'ṡ ar an ḡṡrór a ṡḡríoḃḋar aḋa a buirḡeáḋar an cainnt a labarḋar a beic ḡo bríoḡmar ḡ ḡo beaḋt, ir ar an ḡṡilṡeáḋt aḋa an ṡrór ṡan aḡ bráḋ

cum bpiḡ 7 blar na bfochal do coiméad san dul ar ceal. 1 otreo, ra veire, nac fuláir a doimáil supb iad na fili ir mó ir díon 7 dídean do'n teangain a cus ár rinnriar dúinn. Cuirim i scár an deaḡ-rḡríbneoiri úo, Milton. Níl don amhar ná sup eiriompláir do'n uile rḡríbneoiri é. Ní féadofá leatanaic dá cuio filioeacta do léigead san na céadta focail do tabairt fé nveara ann, 7 bpiḡ scé focail díob 'á cup i n-iúl aise go cruinn 7 go h-iomlán 7 go hálainn. An bpiḡ a o'fár ra bfochal—an bpiḡ ir gnát as daoine 'á cuirgint leir—dá cup ríor ar otúir aise uaireanta, 7 annan príom-bpiḡ bunaðaraic an focail aise 'á cup leir, 7 'á rníom ann, mar a deaprá, iotreo sup uairle-ðe an éainnt an dá bpiḡ rin do tabairt cum a céile. Sió é neart an file, an iomad bpiḡ úo do cup o'á cuirgint ran don focail amáin, díreac mar aipíḡtear ra ceol éasraimlaic fuama ran don nóta amáin. Asup bíonn veire 7 maireamlaic as fpeasairt do'n neart ran, mar ir amlaic a bíonn an léigean as cabrú leir an ealaðantaic nuair a baineann an file a foclaic laíone mar “secure,” “obsequious,” “redound,” “infest,” 7 “solemn,” an bpiḡ ir dual díob, le h-iomláine 7 le cruinneap.

## XLIX.

ḡaeóilḡ do cup ar an mðeapla ro :—

Every time a new word is added to the language, either by borrowing, composition or derivation, it is due, of course, to the action, conscious or unconscious, of some one person. Words do not grow out of the soil, or fall on us from heaven ; they are made by individuals ; and it would be extremely interesting if we could always find out who it was who made them. But, of course, for the great majority of new words, even those created in the present day, such knowledge is



unattainable. They are first perhaps suggested in conversation, when the speaker probably does not know that he is making a new word ; but the fancy of the hearers is struck, they spread the new expression till it becomes fashionable ; and if it corresponds to some real need, and gives a name to some idea or sentiment unnamed or badly named before, it has some slight chance of living. We witness, almost every day, the growth of new words in popular slang, and the process by which slang is created is really much the same as that which creates language, and many of our respectable terms have a slang origin.—(*The English Language*, pp. 109-110—L. Pearsall Smith, M.A.)

“ Either by ”—*pé 'cu . . .* ; “ of course ”—express by *ir amhlair* ; “ some one person ”—*ouine éigin fé leir*. Begin next sentence with—*ní namhlair*, followed by an affirmative *ir amhlair* clause ; “ extremely interesting ”—there is no single adjective in Irish corresponding exactly to “ interesting ” ; say *ba mór an níó é, 7 ba maid* ; “ in the present day ”—*le deirdeanaisge* will do ; “ such knowledge ”—omit ; “ the fancy of the hearers is struck ”—eliminate the metaphor ; “ the new expression ”—omit (substituting a pronoun) ; “ sentiment ”—the connotation of this word is so vague that it is difficult to get a single Irish word to suit. We have used *mian* ;

*Pé uair a deintear focal nua do cumadh 7 do tabairt irtead i rteangain, pé 'cu le h-é fágáil ar iaraict, nó le côm-cumadh, nó le hé ceapadh a ppéim árra éigin, ir amhlair ir ouine éigin fé leir ir cionntad leir, o' aon ghnó, nó a san-éior do féin. Ní h-amhlair fáraio na focail cúgaimn ar an úir, nó tuicim anuap<sup>1</sup> ar an ppéir. Ir amhlair a*

1. See “ Ellipsis and Change of Construction,” *Studies I*, pp. 193-196.

deineann daoine áirithe iad a ceapadh. Ba mór an níó é, 7 ba maíct, dá dtadadh linn i gcómhnuíde a déanamh amac cé ceap iad. Ac ní féidir ran, níó nac iongna. An cúir i r mór de rna foclaib nua, 7 iad ran do ceapadh le déir-eanaige do cúir leo, ní féidir a rádh cia do ceap iad. B'féidir suirb amlaídh mar do ceapadh<sup>1</sup> ar dtúir iad, duine éigin d'á dtarraic<sup>2</sup> irteac 'na éinne fén, san cuimneamh in don cor ar é beir gá gceapadh. Ir amlaídh annran a éirídh ríad leir an muinntir a éirídh iad, 7 leanaio ríad-ran gá rádh 'na gceinnt fén, go dtí ra deir go mbíonn ré de nór as daoine feirídh a déanamh díob. Annran má bíonn gádh leo dáirídh, nó má bídh ríad oirídh nac cum rmaoineamh<sup>3</sup> éigin nó mian éigin do cúir i gceill,— rmaoineamh éigin nó mian éigin ná h-ainmniúcti ac go ruarac go dtí ran—ní dóca ná go maídh ríad 'na bfoclaib feirídh. Ir beas lá dá mbeirídh oirídh ná go bfeirídh focail nua as fáir i gceannáin na ndaoine. Ar an gceannáin rin ir eadh a gheirídh a lán de rna foclaib ir feirídh dá bfuil asáin. I dtreo nac mórde a rádh suir ar an gcuma gceadhna díreac, nac mór, a deirtear an éinne éirídh iad an éinneamh do cumadh.

## L.

Σαυῶνις do cúir ar an mbeirídh ro:—

The king, who, as I before observed, was a prince of excellent understanding, would frequently order that I should be brought in my box, and set upon the table in his closet: he would then command me to bring one of my chairs out

1. See "Studies" I, pp. 79 sqq.

2. See "Studies" I, p. 151.

3. See "Studies" I, pp. 158-159.

of the box, and sit down within three yards' distance upon the top of the cabinet, which brought me almost to a level with his face. In this manner I had several conversations with him. I one day took the freedom to tell his majesty, that the contempt he discovered towards Europe, and the rest of the world, did not seem answerable to those excellent qualities of mind that he was master of ; that reason did not extend itself with the bulk of the body : on the contrary, we observed in our country, that the tallest persons were usually the least provided with it ; that, among other animals, bees and ants had the reputation of more industry, art, and sagacity than many of the larger kinds ; and that inconsiderable as he took me to be, I hoped I might live to do his majesty some signal service. The king heard me with attention, and began to conceive a much better opinion of me than he ever had before. He desired I would give him as exact an account of the government of England as I possibly could ; because, as fond as princes commonly are of their own customs (for so he conjectured of other monarchs by my former discourses), he should be glad to hear of anything that might deserve imitation.—(Swift, *Gulliver's Travels*.)

“ Who . . . ”—omit relative, beginning with the statement in the relative clause ; “ that I should be brought ”—me *ṭaḃaṛṭ* (See “ Studies ” I, pp. 151-152) ; “ which . . . ” get rid of relative ; “ he discovered ”—*ḃa ṭeṛṛeaḃ ṛé ḃa ḃi aṣe* (Double Relative, “ Studies ” I, pp. 114-116) ; “ answerable to ”—use *ṭeaḃṭ ṛṭeaḃ ṭe . . .* ; “ that he was master of ”—*ḃa ḃi aṛ ṛeaḃaṛ aṣe* ; “ on the contrary ”—*ḃé ṣuṛḃ aṃṭaṛḃ . . .* ; “ least provided with it ”—*ḃa ṭúṣa ṭuṛṣṇiṇṭ* ; “ than many . . . ”—*muṛaṛḃ iṇaṇṇ ṛ . . .* ; “ (for so . . . ) ” better express the parenthesis at the end.

*ṛeaṛ ana-ṭuṛṣṇionaḃ ḃa eaḃ aṇ Ri. ṛ ṃṇiṇ ḃ*

'D'óruigea'd ré mé ta'dairt am' borca irtea'd 'na feompa  
 féin, 7 mé cur in áirde ar an mbóro. Annpán do tusa'd  
 ré 'd'óru' dom ceann dem' ca'taoirca'daib' do tarrac ama'd  
 ar an mborca 7 fuirde in áirde ar an mborca i n'giorra'ct  
 trí rlat do féin. Ir amlaib' ar an gcuma ran a binn cóm  
 h-áro len' a'gaid na'd móir, i'otreo sur féadar cainnt a  
 déanam leir níor mó ná don uair amáin. Bí ré de  
 dánaib'ea'ct ionnam, lá, so n'ubairt leir an Rí, an 'ro'c-  
 mear a'viread' ré a bí aige ar móir-éir na h-Eorpa 7 ar  
 an n'oomán so léir, náir ró-ma'it a tiocfa'd ré irtea'd leir  
 na dea'g-éiréib'. eile úo a bí ar fead'ar aige. Dúbar't  
 leir náir gna'd an tuirgint do d'ul i méio le méio na colna.  
 Ac surb' amlaib' a tusa'imír-ne fé n'oeapa 'náir otír féin,  
 na daoine ba mó 7 ab' aoirde, surb' iad ba lúga tuirgint.  
 Agus i'otao'b na h-ainmib'ete eile, so gceir'otí surb' iad na  
 bea'da 7 na reangáin ba mó raot'ar 7 eala'da 7 tuirgint,  
 muraib' ionann ir na h-ainmib'ete móra. Agus, dá luigea'd  
 7 dá fua'raige leir mé féin, so raib' rúil a'gam so n-éireo'da'd  
 liom, rúil a b'fuirginn báir, tairbe neam'-coit'cianta éigin  
 do déanam dá foillre! 'D'éirt ré liom so h-airead 7  
 táinig mear aige orim ná raib' aige riam' poim'e rin orim.  
 'D'iar' ré orim an cúnntar ba éruinne a 'd'féad'fainn a  
 ta'dairt do ar an gcuma n-a n'oeintí muinntir Sápana do  
 riarad. Óir, dá méio ba béar le rí'g'tib' mear a beir acu  
 ar nóraib' a otíre féin, sur ma'it leir doinnib' a'iread'taint  
 ab' fiú a'it'ir a déanam a'ir. Ó'n gcainnt a 'veinear féin  
 leir ceana ir ea'd a ceap ré an béar úo a beir a'g rí'g'tib' eile.



## SECTION II.

### PASSAGES FOR TRANSLATION.

#### I.

The reception of the paper in the provinces was a perplexity to veteran journalists. From the first number it was received with an enthusiasm compounded of passionate sympathy and personal affection. It went on increasing in circulation till its purchasers in every provincial town exceeded those of the local paper, and its readers were multiplied indefinitely by the practice of regarding it not as a vehicle of news but of opinion. It never grew obsolete, but passed from hand to hand till it was worn to fragments. The delight which young souls thirsting for nutriment found in it has been compared to the refreshment afforded by the sudden sight of a Munster valley in May after a long winter ; but the unexpected is a large source of enjoyment, and it resembled rather the sight of a garden cooled by breezes and rivulets from the Nile, in the midst of a long stretch of sand banks without a shrub or a blade of grass.—(*Life of Davis*, p. 79,—Sir Charles Gavan Duffy).

#### II.

The noble soul in old age returns to God, as to that haven whence she set out, when she was first launched upon the deep sea of this life ; and she gives thanks for the voyage she has made, because it has been fair and prosperous, and without the bitterness of storms. As Cicero says in his book on old age, “ natural death is, as it were, our haven and repose

after a long voyage." And just as the skilful sailor, when he nears the harbour, lowers his sails, and with gentle way on slowly glides into port, so ought we to lower the sails of our worldly affairs and turn to God with all our hearts and all our minds, so that we may come at last in perfect gentleness and perfect peace unto the haven where we would be. . . . At this time, then, the noble soul surrenders herself to God, and with fervent longing awaits the end of this mortal life ; for to her it is as if she were leaving an inn and returning to her own home ; to her it is as ending a journey and coming back into the city ; to her it is as leaving the sea and coming back into port. Oh, miserable wretches ! ye who with sails set drive into this harbour, and where ye should find repose are dashed to pieces by the wind, and perish in the port for which ye have so long been making.—(Danté.—*On the Return of the Noble Soul to God*).

### III.

" Mary Kate," shouted Meldon again, " will you come over here and speak to me ? Leave those cows alone and come here. Do you think I've nothing to do only to be running about the island chasing little girleens like yourself ? "

But Mary Kate had no intention of leaving the cow and the heifer. With a devotion to the pure instinct of duty which would have excited the admiration of any Englishman, and a Casabianca-like determination to abide by her father's word, she began driving the cattle towards Meldon. Four fields, one of them boggy, and five loose stone walls lay between her and the curate. There were no gates. Such obstacles might have daunted an older herd. They didn't trouble Mary Kate in the least. Reaching the first wall she deliberately moved stone after stone off it until she had made a practicable gap.

The cow and the heifer, understanding what was expected of them, stalked into the field beyond, picking their steps with an ease which told of long practice, among the scattered débris of the broken wall. Meldon, with a courteous desire of saving the child extra trouble, crossed the wall nearest him.—(*Spanish Gold*, p. 80.)

## IV.

I think it proper, however, before I commence my purposed work, to pass under review the condition of the capital, the temper of the armies and strength which existed throughout the whole empire, that so we may become acquainted, not only with the vicissitudes and the issues of events, which are often matters of chance, but also with their relations and their causes. Welcome as the death of Nero had been in the first burst of joy, yet it had not only roused various emotions in Rome, among the Senators, the people, or the soldiery of the capital, it had also excited all the legions and their generals; for now had been divulged that secret of the empire, that emperors could be made elsewhere than at Rome. The Senators enjoyed the first exercise of freedom with the less restraint, because the Emperor was new to power, and absent from the capital. The leading men of the Equestrian order sympathised most closely with the joy of the Senators. The respectable portion of the people, which was connected with the great families, as well as the dependants and freedmen of condemned and banished persons, were high in hope. The degraded populace, frequenters of the arena and the theatre, the most worthless of the slaves, and those who having wasted their property were supported by the infamous excesses of Nero, caught eagerly in their dejection at every rumour.—(Tacitus.—*Annals*, Bk. I.)

## V.

There are many topics which may console you when you are displeased at not being as much esteemed as you think you ought to be. You may begin by observing that people in general will not look about for anybody's merits, or admire anything that does not come in their way. You may consider how satirical would be any praise which should not be based upon a just appreciation of your merits ; you may reflect how few of your fellow-creatures can have the opportunity of forming a just judgment about you ; you may then go further, and think how few of these few are persons whose judgment will influence you deeply in other matters ; and you may conclude by imagining that such persons do estimate you fairly ; though perhaps you never hear it.—(Help's *Essays*, p. 6.)

## VI.

Since religious systems, true and false, have one and the same great and comprehensive subject-matter, they necessarily interfere with one another as rivals, both in those points in which they agree together, and in those in which they differ. That Christianity on its rise was in these circumstances of competition and controversy, is sufficiently evident even from a foregoing Chapter : it was surrounded by rites, sects, and philosophies, which contemplated the same questions, sometimes advocated the same truths, and in no slight degree wore the same external appearance. It could not stand still, it could not take its own way, and let them take theirs : they came across its path, and a conflict was inevitable. The very nature of a true philosophy relatively to other systems is to be polemical, eclectic, unitive : Christianity was polemical ; it could not but be eclectic ; but was it also unitive ? Had



it the power, while keeping its own identity, of absorbing its antagonists, as Aaron's rod, according to St. Jerome's illustration, devoured the rods of the sorcerers of Egypt? Did it incorporate them into itself, or was it dissolved into them? Did it assimilate them into its own substance, or, keeping its name, was it simply infected by them? In a word, were its developments faithful or corrupt?—(Newman, *Development of Christian Doctrine*.)

## VII.

Undoubtedly we ought to look at ancient transactions by the light of modern knowledge. Undoubtedly it is among the first duties of a historian to point out the faults of the eminent men of former generations. There are no errors which are so likely to be drawn into precedent, and therefore none which it is so necessary to expose, as the errors of persons who have a just title to the gratitude and admiration of posterity. In politics, as in religion, there are devotees who show their reverence for a departed saint by converting his tomb into a sanctuary for crime. Receptacles of wickedness are suffered to remain undisturbed in the neighbourhood of the church which glories in the relics of some martyred apostle. Because he was merciful, his bones give security to assassins. Because he was chaste, the precinct of his temple is filled with licensed stews. Privileges of an equally absurd kind have been set up against the jurisdiction of political philosophy. Vile abuses cluster thick round every glorious event, round every venerable name; and this evil assuredly calls for vigorous measures of literary police. But the proper course is to abate the nuisance without defacing the shrine, to drive out the gangs of thieves and prostitutes without doing foul and cowardly wrong to the ashes of the illustrious dead.—(Macaulay—*Critical and Historicat Essays*.)

## VIII.

"I shouldn't have supposed that there was anything in the world that could puzzle you."

"Well, there aren't many things," said Meldon, frankly. "In fact, I've not yet come across anything which regularly defeated me when I gave my mind to it, but I don't mind owning up that just for the moment I'm bothered over one point in this business. How did Buckley know about the hole in the cliff? How did he locate the exact spot where the treasure lies? He does know, for he walked straight up to it without hesitation. The minute he landed yesterday he went straight up to the top of that cliff. I thought that he was just a simple Member of Parliament looking for a view, but I was wrong. He was prospecting about for the best way of getting to that hole. Now, how did he know? We only arrived at it by a process of exhaustive reasoning based on a careful examination of the locality. He walks straight up to it as if he'd known all along exactly where to go."

"Perhaps he reasoned it out before he started."

"He couldn't. No man on earth could. I couldn't have done it by myself. It wasn't till I got to the spot that I was able to reconstruct the shipwreck, and track the working of the Spanish captains' mind. That disposes of your first suggestion. Got another?"

"Perhaps his grandfather knew the spot and made a note of it."

"Won't wash either. We know that his grandfather couldn't find the treasure any more than yours could. If he'd known about that hole in the cliff he would have found the treasure."

"Always supposing that it's there," said the Major.

Meldon glared at him.—(*Spanish Gold.*)

## IX.

This, therefore, was also St. Patrick's teaching to the Irish ; and in and after his time, not a single raiding expedition goes forth from Ireland. Kuno Meyer has shown that the military organisation of the Fiana still existed to some degree in early Christian Ireland ; but it gradually disappears, and in the seventh century the Irish kings cease to dwell, surrounded by their fighting men, in great permanent encampments like Tara and Ailinn. . . . Another change that came about, not suddenly, but gradually during this period, is the extinction of the old lines of racial demarcation in Ireland. . . . In this connection we may note one feature of the Irish secular law, not traceable to the influence of Christianity. The word *soer*, used as a noun, has two special meanings ; it means a freeman and it means a craftsman. The contrary term *doer* means unfree—in the sense of serfdom rather than of slavery ; there is a distinct term for " slave," viz., *mugh*. The plebeian communities are called *doer-thuatha*. The inference, therefore, is that a skilled craftsman of unfree race became by virtue of his craft a freeman.—(MacNeill, *Phases of Irish History*, p. 229.)

## X.

When the early physicists became aware of forces they could not understand, they tried to escape their difficulty by personifying the laws of nature and inventing " spirits " that controlled material phenomena. The student of language, in the presence of the mysterious power which creates and changes language, has been compelled to adopt this mediæval procedure, and has vaguely defined by the name of " the Genius of the Language," the power that guides and controls



its progress. If we ask ourselves who are the ministers of this power, and whence its decrees derive their binding force, we cannot find any definite answer to our question. It is not the grammarians and philologists who form or carry out its decisions ; for the philologists disclaim all responsibility, and the schoolmasters and grammarians generally oppose, and fight bitterly, but in vain, against the new developments. We can, perhaps, find its nearest analogy, in what, among social insects, we call, for lack of a more scientific name "the Spirit of the Hive." This "spirit," in societies of bees, is supposed to direct their labours on a fixed plan, with intelligent consideration of needs and opportunities ; and although proceeding from no fixed authority it is yet operative in each member of the community. And so in each one of us the Genius of the Language finds an instrument for the carrying out of its decrees.—(*The English Language*, L. Pearsall Smith, M.A., pp. 26-28.)

## XI.

It is useless to debate in this place what O'Connell ought to have done to maintain the right of public meeting, or what he might have been expected to do after the specific language of the Mallow defiance. What he did was to protest against the illegality of the proclamation, and submit actively and passively to its orders. He was the leader, alone commissioned to act with decisive authority, and he warned the people from appearing at the appointed place. By assiduous exertions of the local clergy and Repeal wardens they were kept away, and a collision with the troops avoided. But such a termination of a movement so menacing and defiant was a decisive victory for the Government ; they promptly improved the occasion by announcing in the *Evening Mail*



their intention to arrest O'Connell and a batch of his associates on a charge of conspiring to "excite ill-will among her Majesty's subjects, to weaken their confidence in the administration of justice, and to obtain by unlawful methods a change in the constitution and government of the country, and for that purpose to excite disaffection among her Majesty's troops."—(*Life of Thomas Davis*, pp. 140-141, Gavan Duffy.)

## XII.

"Who are *you* and what are you doing here?"

"Damn it," said the stranger.

"I wish," said Meldon, "that you wouldn't swear. It's bad form.

"Damn it," said the stranger again with considerable emphasis.

"I've mentioned to you that I'm a parson. You must recognise that it's considerably bad form to swear when you're talking to me. You ought to remember my cloth."

The stranger grinned.

"There's devilish little cloth about you to remember this minute," he said. "I never saw a man with less. But anyway, I don't care a tinker's curse for your cloth or your religion either. I'll swear if I like."

"You don't quite catch my point," said Meldon. "I don't mind if you swear yourself blue in the face on ordinary occasions. But if you're a gentleman—and you look as if you wanted to be taken for one—you'll recognise that it's bad form to swear when you're talking to me. Being a parson, I can't swear back at you, and so you get an unfair advantage in any conversation there may be between us—the kind of advantage no gentleman would care to take."

“ Well, I’m hanged ! ”

“ Think over what I’ve said. I’m sure you’ll come to see there’s something in it.”—(*Spanish Gold*, p. 89.)

### XIII.

The fiercer the fight, the denser the crowd on either side, the more numerous were the wounded, for not a dart fell without effect amid such a mass of combatants. The Saguntines used the so-called “falarica,” a missile with a pinewood shaft, smooth except at the extremity, from which an iron point projected. This, which, as in the “pilum,” was of a square form, was bound round with tow and smeared with pitch. The iron point of the weapon was three feet long, such as could pierce straight through the body as well as the armour, and even if it stuck in the shield without penetrating the body, it caused intense panic; discharged as it was with one half of it on fire, and carrying with it a flame fanned by the very motion into greater fury, it made the men throw off their armour, and exposed the soldier to the stroke which followed.—(*Livy*, Book XXI.)

### XIV.

Writers who attempt to criticize and estimate the value of different forms of speech often begin with an air of impartiality, but soon arrive at the comfortable conclusion that their own language, owing to its manifest advantages, its beauties, its rich powers of expression, is on the whole by far the best and noblest of all living forms of speech. The Frenchman the German, the Italian, the Englishman, to

each of whom his own literature and the great traditions of his national life are most dear and familiar, cannot help but feel that the vernacular in which these are embodied and expressed is, and must be, superior to the alien and awkward languages of his neighbours ; nor can he easily escape the conclusion that in respect to his own speech, whatever has happened is an advantage, and whatever is is good.—(*The English Language*, pp. 54-55, Smith.)

## XV.

For, if you will think, Socrates, of the effect which punishment has on evil-doers, you will see at once that in their opinion of mankind virtue may be acquired ; for no one punishes the evil-doer under the notion, or for the reason, that he has done wrong,—only the unreasonable fury of a beast acts in that way. But he who desires to inflict rational punishment does not retaliate for a past wrong, for that which is done cannot be undone, but he has regard to the future, and is desirous that the man who is punished may be deterred from doing wrong again. And he implies that virtue is capable of being taught ; as he undoubtedly punishes for the sake of prevention. This is the notion of all who retaliate upon others either privately or publicly. And the Athenians, too, like other men, retaliate on those whom they regard as evil-doers ; and this argues them to be of the number of those who think that virtue may be acquired and taught. Thus far, Socrates, I have shown you clearly enough, if I am not mistaken, that your countrymen are right in admitting the tinker and the cobbler to advise about politics.—(Plato, *Charmides*.)

## XVI.

To allow a wrong opinion to become rooted is a very dangerous form of neglect ; for just as weeds multiply in an unhoed field, and overtop and hide the ears of corn, so that from a distance the corn is invisible, and finally the crop is altogether destroyed—so false opinion, if it be not reprovèd and corrected, grows and gathers strength in the mind, till the grain of reason, that is the truth, is hidden by it, and being as it were buried, comes to nought. Oh how great is the task which I have undertaken, of attempting now in this ode to hoe such an overgrown field as that of common opinion, which for so long has been left untillèd ! Truly, I do not purpose to cleanse it in every part, but only in those places where the grains of reason are not altogether choked ; I purpose, I say, to set them right in whom, through their natural goodness, some glimmer of reason yet survives. As for the rest, they are worth no more thought than so many beasts of the field ; for to bring back to reason one in whom it has been wholly extinguished, were no less a miracle, methinks, than to bring back from the dead him who had lain four days in the tomb.—(Danté.—*On False Opinion.*)

## XVII.

He never condemned anything hastily or without taking the circumstances into calculation. He would say,—Let us look at the road by which the fault has passed. Being as he called himself with a smile, an ex-sinner, he had none of the intrenchments of rigerism, and professed loudly, and careless of the frowns of the unco good, a doctrine which might be summed up nearly as follows :—

“ Man has upon him the flesh which is at once his burden



and his enemy. He must watch, restrain, and repress it, and only obey it in the last extremity. In this obedience there may still be a fault ; but the fault thus committed is venial. It is a fall, but a fall on the knees, which may end in prayer. To be a saint is the exception, to be a just man is the rule. Err, fail, sin, but be just. The least possible amount of sin is the law of man ; no sin at all is the dream of angels. All that is earthly is subjected to sin, for it is a gravitation.”—(*Les Misérables*.)

### XVIII.

The desertion of Tara does not stand alone, and can be explained without resort to the imaginative tales of a later age. Cruachain, the ancient seat of the Connacht kings, and Ailinn, the ancient seat of the Leinster kings, were also abandoned during this period. It was military kings who ruled from these strongholds, surrounded by strong permanent military forces. My first visit to Tara convinced me that what we see there is the remains of a great military encampment. So it appeared or was known to the tenth-century poet Cinaed Ua h-Artacain whose poem on Tara begins with the words “ Tara of Bregia, home of the warrior-bands.” When the booty and captives of Britain and Gaul ceased to tempt and recompense a professional soldiery, and when the old fighting castes became gradually merged in the general population, military organisation died out in Ireland, not to reappear until the introduction of the Galloglasses in the thirteenth century. That is one reason why Tara was deserted.—(MacNeill, *Phases of Irish History*, p. 235.)

## XIX.

We are liable to make constant mistakes about the nature of practical wisdom, until we come to perceive that it consists not in any one predominant faculty or disposition, but rather in a certain harmony amongst all the faculties and affections of the man. Where this harmony exists, there are likely to be well-chosen ends, and means judiciously adapted. But as it is, we see numerous instances of men who, with great abilities, accomplish nothing, and we are apt to vary our views of practical wisdom according to the particular failings of these men. Sometimes we think it consists in having a definite purpose, and being constant to it. But take the case of a deeply selfish person : he will be constant enough to his purpose, and it will be a definite one. Very likely, too, it may not be founded upon unreasonable expectations. The object which he has in view may be a small thing ; but being as close to his eyes as to his heart, there will be times when he can see nothing above it, or beyond it, or beside it. And so he may fail in practical wisdom.—(*Help's Essays Written in the Intervals of Business*, p. 2.)

## XX

The Kingdom of Christ, though not of this world, yet is in the world, and has a visible, material, social shape. It consists of men, and it has developed according to the laws under which combinations of men develop. It has an external aspect similar to all other kingdoms. We may generalize and include it as one among the various kinds of polity, as one among the empires, which have been upon the earth. It is called the fifth kingdom ; and as being numbered with the previous four which were earthly, it is thereby, in fact, compared with them. We may write its history, and make

it look as like those which were before or contemporary with with it, as a man is like a monkey. Now we come at length to Mr. Milman : this is what he has been doing. He has been viewing the history of the Church on the side of the world. Its rise from nothing, the gradual aggrandizement of its bishops, the consolidation of its polity and government, its relation to powers of the earth, . . . these are the subjects in which he delights, to which he has dedicated himself.—(Newman.—*Milman's View of Christianity*.)

## XXI.

And this favourable judgment of ourselves will especially prevail, if we have the misfortune to have uninterrupted health and high spirits, and domestic comfort. Health of body and mind is a great blessing, if we can bear it ; but unless chastened by watchings and fastings, it will commonly seduce a man into the notion that he is much better than he really is. Resistance to our acting rightly, whether it proceed from within or without, tries our principle ; but when things go smoothly, and we have but to wish, and we can perform, we cannot tell how far we do or do not act from a sense of duty. When a man's spirits are high, he is pleased with every thing ; and with himself especially. He can act with vigour and promptness, and he mistakes this mere constitutional energy for strength of faith. He is cheerful and contented ; and he mistakes this for Christian peace. And, if happy in his family, he mistakes mere natural affection for Christian benevolence, and the confirmed temper of Christian love. In short, he is in a dream, from which nothing will ordinarily rescue him except sharp affliction.—(Newman, *Parochial and Plain Sermons*.)

## XXII.

A single vast grey cloud covered the country, from which the small rain and mist had just begun to blow down in wavy sheets, alternately thick and thin. The trees of the fields and plantations writhed like miserable men as the air wound its way swiftly among them ; the lowest portions of their trunks, that had hardly ever been known to move, were visibly rocked by the fierce gusts, distressing the mind of the onlooker with its painful unwontedness, as when a strong man is seen to shed tears. Low-hanging boughs went up and down ; high and erect boughs went to and fro ; the blasts being so irregular and divided into so many cross-currents, that neighbouring branches of the same tree swept the skies in independent motions, crossed each other or became entangled. Across the open spaces flew flocks of green and yellowish leaves which, after travelling a long distance from their parent trees, reached the ground and lay there with their undersides upwards.—(*Under the Greenwood Tree.*—Thomas Hardy.)

## XXIII.

Then began the flight of a great part of the army. And now neither lake nor mountain checked their rush of panic ; by every defile and height they sought blindly to escape, and arms and men were heaped upon each other. Many, finding no possibility of flight, waded into the shallows at the edge of the lake, advanced until they had only head and shoulders above the water, and at last drowned themselves. Some in the frenzy of panic endeavoured to escape by swimming ; but the endeavour was endless and hopeless, and they either sunk in the depths when their courage failed them, or they wearied themselves in vain till they could hardly



struggle back to the shallows, where they were slaughtered in crowds by the enemy's cavalry which had now entered the water. Nearly six thousand men of the vanguard made a determined rush through the enemy, and got clear out of the defile, knowing nothing of what was happening behind them. Halting on some high ground, they could only hear the shouts of men and clashing of arms, but could not learn or see for the mist how the day was going. It was when the battle was decided that the increasing heat of the sun scattered the mist and cleared the sky. The bright light that now rested on hill and plain showed a ruinous defeat and a Roman army shamefully routed. Fearing that they might be seen in the distance and that the cavalry might be sent against them, they took up their standards and hurried away with all the speed they could.—(*Livy*.—Book XXII.)

## XXIV.

It was, indeed, in this century that the foundations were laid of the new and modern world in which we live ; old words were given new meanings, or borrowed to express the new conceptions, activities and interests which have coloured and formed the life of the last three centuries. To the more fundamental of these conceptions, and their immense effect on the vocabulary of English, we must devote a special chapter ; but first of all it will be well to mention the deposit of words left in the language by the various historical and religious movements and events of the sixteenth and the succeeding centuries.—(*The English Language*, p. 194.—Smith.)

## XXV.

Thus we find that in this branch of our enquiry there is one broad fact, which all must recognize and none can deny.

No race of men has ever been known which could not speak, nor any race of animals which could, or which have made the first beginnings of intelligent language. Facts being the only groundwork of science here is undoubtedly something whereon she may build an inference, and this inference will certainly not be that the faculties of men and animals are radically identical. And if we are told, as we certainly are, that it is more truly scientific to admit such identity, should there not be some other facts, still more significant and equally well established, to exhibit on the other side?—(*The Old Riddle and the Newest Answer*, p. 78.)

## XXVI.

We are apt to deceive ourselves, and to consider heaven a place like this earth ; I mean, a place where everyone may choose to take his *own* pleasure. We see that in this world, active men have their own enjoyments, and domestic men have theirs ; men of literature, of science, of political talent, have their respective pursuits and pleasures. Hence we are led to act as if it will be the same in another world. The only difference we put between this world and the next, is that *here*, (as we well know) men are *not always sure*, but *there*, we suppose they *will be always sure*, of obtaining what they seek after. And accordingly we conclude, that *any man*, whatever his habits, tastes, or manner of life, if *once admitted* into heaven, would be happy there. Not that we altogether deny, that some preparation is necessary for the next world ; but we do not estimate its real extent and importance. We think we can reconcile ourselves to God when we will ; as if nothing were required in the case of men in general, but some temporary attention, more than ordinary, to our religious duties,—some strictness, during our last sickness, in the

services of the Church, as men of business arrange their letters and papers on taking a journey or balancing an account. —(Newman.—*Parochial and Plain Sermons.*)

## XXVII.

At length he stood on the broken steps of the high altar, barefooted, as was the rule, and holding in his hand his pastoral staff, for the gemmed ring and jewelled mitre had become secular spoils. No obedient vassals came, man after man, to make their homage and to offer the tribute which should provide their spiritual superior with palfrey and trappings. No Bishop assisted at the solemnity to receive into the higher ranks of the Church nobility a dignitary whose voice in the legislature was as potential as his own. With hasty and maimed rites, the few remaining brethren stepped forward alternately to give their new Abbot the kiss of peace, in token of fraternal affection and spiritual homage. Mass was then hastily performed, but in such precipitation as if it had been hurried over rather to satisfy the scruples of a few youths, who were impatient to set out on a hunting party, than as if it made the most solemn part of a solemn ordination.—(Scott.—*The Abbot.*)

## XXVIII.

Of the victors about two thousand fell. All the spoil, except the prisoners, was given to the soldiers, any cattle being also reserved which was recognised by the owners within thirty days. When they had returned to the camp, laden with booty, about four thousand of the volunteer slaves, who had fought rather feebly, and had not broken into the

enemy's lines with their comrades, fearing punishment, posted themselves on a hill not far from the camp. Next day they were marched down by their officers, and came, the last of all, to a gathering of the men, which Gracchus had summoned. The pro-consul first rewarded with military gifts the old soldiers according to their respective courage and good service in the late action ; then, as regarded the volunteer-slaves, he said that he wished to praise all, worthy and unworthy alike, rather than on that day to punish a single man. " I bid you all be free," he added, " and may this be for the good, the prosperity and the happiness of the State, as well as of yourselves."—(*Livy*, Book XXIV.)

## XXIX.

It is a commonplace to say that the dominant conception of modern times is that of science, of immutable law and order in the material universe. This great and fruitful perception so permeates our thought, and so deeply influences even those who most oppose it, that it is difficult to realize the mental consciousness of a time when it hardly existed. But if we study the vocabulary of science, the words by which its fundamental thoughts are expressed, we shall find that the greater part of them are not to be found in the English language a few centuries ago ; or if they did exist, that they were used of religious institutions or human affairs ; that their transference to natural phenomena has been very gradual and late.—(*The English Language*, p. 218, L. Pearsall Smith).

## XXX.

It is also to be noticed that in these accounts of the origin of language, the essential element of reason is always quietly smuggled in as a matter of course. Thus Mr. Darwin's wisest of the pithecoïds was able to " think of " a device for the information of his fellows. There is not the smallest



doubt that any creature which had got so far as *that* would find what he wanted. It is but the old case of the man who was sure he could have written Hamlet had he had a mind to do so. Like him, the ape might have made the invention if he had a mind to make it ;—only he had not got the mind. So, too, Professor Romanes' missing links use tones and signs which acquire " more and more " the character of true speech ; which could not be unless they contained some measure of that character already. But it is just the first step thus ignored which spans the gulf between man and brute.—(*The Old Riddle and the Newest Answer*, p. 80.)

## XXXI.

If this be so, it must necessarily follow that the Laws of Nature, as Science finds them operating, sufficiently explain not only all that happens in our present world, but also all that must have happened while this world was being produced. According to what has already been said, by the " Laws of Continuity " no more can be signified than that Continuity is a fact, that the world has actually come to be what it is through the continual operation of just the same natural forces as we find at work to-day. That things *did* so happen we have not and cannot have, direct evidence ; for no witness was there to report. We can but draw inferences from the present to the past, and agree that what Nature does to-day, she must have been capable of doing yesterday and the day before. Only thus can continuity of natural laws possibly be established. It would obviously be vain to argue that we must suppose no other forces ever to have acted than those we can observe, because, for all we know, other conditions may so have altered as to make their results altogether different from any of which we have experience.—(*The Old Riddle and the Newest Answer*, pp. 30-31)

## XXXII.

Romans, countrymen, and lovers ! hear me for my cause ; and be silent that you may hear : believe me for mine honour ; and have respect to mine honour, that you may believe : censure me in your wisdom ; and awake your senses that you may the better judge. If there be any in this assembly, any dear friend of Cæsar's, to him I say, that Brutus' love to Cæsar was no less than his. If then that friend demand, why Brutus rose against Cæsar, this is my answer,—Not that I loved Cæsar less, but that I loved Rome more. Had you rather Cæsar were living, and die all slaves ; than that Cæsar were dead, to live all free men ? As Cæsar loved me, I weep for him ; as he was fortunate, I rejoice at it ; as he was valiant, I honour him : but, as he was ambitious, I slew him : There is tears, for his love ; joy, for his fortune ; honour for his valour ; and death, for his ambition. Who is here so base, that would be a bondman ? If any, speak ; for him have I offended. Who is here so rude, that would not be a Roman ? If any, speak ; for him have I offended. Who is here so vile, that will not love his country ? If any, speak ; for him have I offended. I pause for a reply . . . Then none have I offended. I have done no more to Cæsar, than you should do to Brutus. The question of his death is enrolled in the Capitol : his glory not extenuated, wherein he was worthy ; nor his offences enforced, for which he suffer'd death.—(Shakespeare.—*Julius Cæsar*.)

## XXXIII.

When five o'clock struck, the nun heard her say very softly and sweetly, “ As I am going away to-morrow, it was wrong of him not to come to-day.” Sister Simplice herself was surprised at M. Madeleine's delay. In the meanwhile Fantine

looked up at the top of the bed, and seemed to be trying to remember something ; all at once she began singing in a voice faint as a sigh. It was an old cradle-song with which she had in former times lulled her little Cosette to sleep, and which had not once recurred to her during the five years she had been parted from her child. She sang with so sad a voice and so soft an air, that it was enough to make anyone weep, even a nun. The sister, who was accustomed to austere things, felt a tear in her eye. The clock struck, and Fantine did not seem to hear it ; she appeared not to pay any attention to the things around her. Sister Simplicie sent a servant girl to inquire of the portress of the factory whether M. Madeline had returned, and would be at the infirmary soon ; the girl came back in a few minutes. Fantine was still motionless and apparently engaged with her own thoughts. The servant told Sister Simplicie in a very low voice that the Mayor had set off before six o'clock that morning in a small tilbury ; that he had gone alone without a driver ; that no one knew what direction he had taken, for while some said they had seen him going along the Arras road, others declared they had met him on the Paris road. He was, as usual, very gentle, and he had merely told his servant she need not expect him that night.—(*Les Misérables.*)

## XXXIV.

After a time the river became more than usually rapid from continuous rains, and drove the casks by cross eddy to the side guarded by the enemy. There they were seen, sticking in beds of willow which grew on the banks, and the matter being reported to Hannibal, he set a stricter watch, so that nothing sent to the town down the Vulturius might escape him. However, a vast quantity of walnuts, thrown

out to the Roman camp, and floated down the middle of the stream, was caught on hurdles. At last the inhabitants were reduced to such want that they tried to chew leathern thongs and the hides of their shields, steeped in hot water, and scrupled not to devour mice, or, indeed, any living creature ; even every kind of grass and roots they tore up from the bottom of their walls. The enemy, having ploughed up all the grass-grown surface outside the ramparts, they sowed it with rape, upon which Hannibal exclaimed, " Am I to sit still before Casilinum till those seeds grow ? " He who hitherto had not listened to a word about stipulations, now at last allowed them to discuss with him the ransom of free-born citizens. Seven ounces of gold was the price agreed on for each. Having received a guarantee of safety, they surrendered. They were kept in chains till all the gold was paid. —(*Livy*.—Book XXIII.)

### XXXV.

To turn, however, from these old controversies to secular matters, we find that the English language became, after the middle of the sixteenth century, greatly enriched by far-fetched and exotic words, gathered from the distant East and West by the English travellers, merchants and adventurous pirates. The English people, who had so long used their energies in the vain attempt to conquer France, found now at last their true vocation in seamanship, and their truer place of expansion in the trade, and finally the empire, of India and America. The exotic words that had found their way into English before this date had, as we have seen, come almost entirely at second hand by the way of France ; but now that England was forming a more independent civilization of her own, and Englishmen were getting for



themselves a wider knowledge of the world, the French influence, although still strong, was not paramount, and these travellers' words were borrowed either directly from native languages, or from the speech of the Portuguese, Dutch and Spaniards, who had preceded English sailors in the distant countries of the East and West.—(*The English Language*, pp. 197-198.—L. Pearsall Smith, M.A.)

## XXXVI.

Just as a pilgrim journeying along a road on which he has never been before thinks that each house he sees in the distance is the inn, and finding that it is not sets his hopes on the next, and so on with house after house, until at last he comes to the inn; in like manner the soul of man, as soon as she enters upon the new and untried pathway of this life, directs her eyes towards the goal of the Supreme Good, and whatever she sees with any appearance of good in it, thinks that is the object of her quest. And because at first her knowledge is imperfect, owing to inexperience and lack of instruction, things of little worth appear to her of great worth, and so she begins by fixing her desires upon these. Hence we see children first of all set their hearts on an apple; then, at a later stage, they want a bird; then, later, fine clothes; then a horse, and then a mistress; then they want money, at first a little, then a great deal, and at last a gold-mine. And this happens because in none of these things does a man find what he is in search of, but thinks he will come upon it a little further on.—(Danté—*On the Growth of Man's Desires*.)

## XXXVII.

“ It’s a pity you can’t swim,” said Meldon. “ You look hot enough to enjoy the water this minute.”

Meldon himself stripped, stood for a minute on the edge of the rock stretching himself in the warm air. Then he plunged into the water. He lay on his back, rolled over, splashed his feet and hands, dived as a porpoise does. Then, after a farewell to the Major, he struck out along the channel. In a few minutes he felt bottom with his feet and stood upright. He heard the Major shout something, but the echo of the cliffs around him prevented his catching the words. He swam again towards the shore. The Major continued to shout. Meldon stopped swimming, stood waist-deep in the water, and looked round. The Major pointed with his hand to the cliff at the end of the channel. Meldon looked up. A man with a rope around him was rapidly descending. Meldon gazed at him in astonishment. He was not one of the islanders. He was dressed in well-fitting, dark-blue clothes, wore canvas shoes, and a neat yachting cap. He reached the beach safely and faced Meldon. For a short time both men stood without speaking. The Major’s shouts ceased. Then the stranger said—“ Who the devil are you ? ”—(*Spanish Gold*, pp. 88-89.)

## XXXVIII.

In the midst of this panic Antonius omitted nothing that a self-possessed commander or a most intrepid soldier could do. He threw himself before the terrified fugitives, he held back those who were giving way, and wherever the struggle was hardest, wherever there was a gleam of hope, there he was with his ready skill, his bold hand, his encouraging voice, easily recognised by the enemy, and a conspicuous object to his own men. At last he was carried to such a pitch of

excitement, that he transfixes with a lance a flying standard-bearer, and then, seizing the standard, turned it towards the enemy. Touched by the reproach, a few troopers, not more than a hundred in number, made a stand. The locality favoured them, for the road was at that point particularly narrow, while the bridge over the stream which crossed it had been broken down, and the stream itself, with its varying channel and its precipitous banks, checked their flight. It was this necessity, or a happy chance, that restored the fallen fortunes of the party. Forming themselves into strong and close ranks, they received the attack of the Vitellianists, who were now imprudently scattered. These were at once overthrown. Antonius pursued those that fled, and crushed those that encountered him. Then came the rest of his troops, who, as they were severally disposed, plundered, made prisoners, or seized on weapons and horses. Roused by the shouts of triumph, those who had lately been scattered in flight over the fields hastened to share in the victory.—  
(Tacitus.—*Annals*, Book III.)

### XXXIX.

Self-discipline is grounded on self-knowledge. A man may be led to resolve upon some general course of self-discipline by a faint glimpse of his moral degradation : let him not be contented with that small insight. His first step in self-discipline should be to attempt to have something like an adequate idea of the extent of the disorder. The deeper he goes in this matter the better ; he must try to probe his own nature thoroughly. Men often make use of what self-knowledge they may possess to frame for themselves skilful flattery, or to amuse themselves in fancying what such persons as they are would do under various imaginary

circumstances. For flatteries and for fancies of this kind not much depth of self-knowledge is required ; but he who wants to understand his own nature for the purposes of self-discipline, must strive to learn the whole truth about himself, and not shrink from telling it to his whole soul :—

To thine own self be true,  
And it must follow, as the night the day,  
Thou canst not then be false to any man.

The old courtier Polonius meant this for worldly wisdom ; but it may be construed much more deeply.—(Help's *Essays*, p. 9.)

## XL.

Sometimes when the want of evidence for a series of facts or doctrines is unaccountable, an unexpected explanation or addition in the course of time is found as regards a portion of them, which suggests a ground of patience as regards the historical obscurity of the rest. Two instances are obvious to mention, of an accidental silence of clear primitive testimony as to important doctrines, and its removal. In the number of the articles of Catholic belief which the Reformation especially resisted, were the Mass and the sacramental virtue of Ecclesiastical Unity. Since the date of that movement, the shorter Epistles of St. Ignatius have been discovered, and the early Liturgies verified ; and this with most men has put an end to the controversy about those doctrines. The good fortune which has happened to them, may happen to others ; and though it does not, yet that it has happened to them, is to those others a sort of compensation for the obscurity in which their early history continues to be involved.—(Newman, *Development of Christian Doctrine*.)



## XLI.

Now without attempting to explain perfectly such passages as these, which doubtless cannot be understood without a fulness of grace which is possessed by very few men, yet at least we learn thus much from them, that a rigorous self-denial is a chief duty, nay, that it may be considered the test whether we are Christ's disciples, whether we are living in a mere dream, which we mistake for Christian faith and obedience, or are really and truly awake, alive, living in the day, on our road heavenwards. The early Christians went through self-denials in their very profession of the Gospel; *what are our self-denials*, now that the profession of the Gospel is not a self-denial? In what sense do *we* fulfil the words of Christ? have we any distinct notion what is meant by the words "taking up our cross?" in what way are we acting, in which we should not act, supposing the Bible and the Church were unknown to this country, and religion, as existing among us, was *merely* a fashion of this world? What are we doing, which we have reason to trust is done for Christ's sake who bought us?—(Newman, *Parochial and Plain Sermons*.)

## XLII.

I was born free as Cæsar ; so were you.  
We both have fed as well ; and we can both  
Endure the winter's cold as well as he !  
For once, upon a raw and gusty day,  
The troubled Tiber chafing with her shores,  
Cæsar said to me,—Dar'st thou, Cassius, now  
Leap in with me into this angry flood,  
And swim to yonder point ? Upon the word,  
Accouter'd as I was—I plunged in,  
And bade him follow : so, indeed, he did.  
The angry torrent roar'd ; and we did buffet it

With lusty sinews ; throwing it aside  
And stemming it with hearts of controversy ;  
But ere we could arrive the point proposed,  
Cæsar cry'd, Help me, Cassius, or I sink.  
I—as Æneas, our great ancestor,  
Did, from the flames of Troy, upon his shoulder  
The old Anchises bear—so, from the waves of Tiber  
Did I the tired Cæsar ! And this man  
Is now become a God ! and Cassius is  
A wretched creature—and must bend his body  
If Cæsar carelessly but nod on him.  
He had a fever when he was in Spain,  
And, when the fit was on him, I did mark  
How he did shake, 'Tis true,—this god did shake.  
His coward lips did from their colour fly ;  
And that same eye, whose bend doth awe the world,  
Did lose its lustre : I did hear him groan ;  
Ay, and that tongue of his,—that bade the Romans  
Mark him, and write his speeches in their books,—  
Alas (it cried,) Give me some drink, Titinius.  
As a sick girl. Ye gods ! it doth amaze me,  
A man of such a feeble temper should  
So get the start of the majestic world,  
And bear the palm alone.

(Shakespeare.—*Julius Cæsar*.)

### XLIII.

And so she learned to read in the Book of Life ; though only on one side of it. At the age of six, she had, though surrounded with loving care and instructed by skilled teachers, learned only the accepting side of life. Giving of course there was in plenty, for the traditions of Normanstand were

royally benevolent ; many a blessing followed the little maid's footsteps as she accompanied some timely aid to the sick and needy sent from the squire's house. Moreover, her aunt tried to inculcate certain maxims founded on that noble one that it is more blessed to give than to receive. But of giving in its true sense : the giving that which we want for ourselves, the giving that is as a temple built on the rock of self-sacrifice, she knew nothing. Her sweet and spontaneous nature, which gave its love and sympathy so readily, was almost a bar to education : it blinded the eyes that would have otherwise seen any defect that wanted altering, any evil trait that needed repression, any lagging virtue that required encouragement—or the spur.—(*The Man*, Bram Stoker.)

#### XLIV.

Having made these preparations during the night, Hannibal at break of day led out his army to battle. Nor did Fulvius hesitate, though he was urged on more by the impetuosity of his men than by any confidence of his own. And so it was that with the same heedlessness with which they marched to battle, was their battle-array formed, the soldiers advancing or halting, just as their inclination prompted, and then, from caprice or terror, abandoning their posts. In the van were drawn up the first legion and the left wing of the allies, and the line was extended to a great length, though the tribunes loudly protested that there was no solidity or strength within, and that wherever the enemy attacked he would break through. But not a word for their good would the men admit into their ears, much less into their minds. And now Hannibal was close upon them, a very different general with a very different army arrayed, too, far otherwise. As

a consequence, the Romans did not bear up against even the first shout and onset of the enemy. Their leader, a match for Centenius in folly and recklessness, but not to be compared to him in courage, seeing his line wavering and his men in confusion, seized a horse and fled with about two hundred cavalry. The rest of the army beaten in front, and surrounded on its rear and flanks, was so cut up that out of eighteen thousand men not more than two thousand escaped.—(*Livy*.—Book XXV.)

## XLV.

This study of the social consciousness of past ages is perhaps the most important part of history ; changes of government, crusades, religious reforms, revolution,—all these are half-meaningless events to us unless we understand the ideas, the passions, the ways of looking at the world, of which they are the outcome. It is also the most elusive thing in history ; we gain enough of it indeed from literature to make us aware of any glaring anachronism ; but we are too apt to read back modern conception into old words, and it is one of the most difficult of mental feats to place ourselves in the minds of our ancestors and to see life and the world as they saw it. It is said that language can give the most important aid to history ; if we know what words were current and popular at a given period, what new terms were made or borrowed, and the new meanings that were attached to old ones, we become aware, in a curiously intimate way, of interests of that period.—(*The English Language*, pp. 215-216.—L. Pearsall Smith, M A.)



## XLVI.

Laws are partly framed for the sake of good men, in order to instruct them how they may live on friendly terms with one another, and partly for the sake of those who refuse to be instructed, whose spirit cannot be subdued, or softened, or hindered from going to all evil. These are the persons to cause the word to be spoken which I am about to utter ; for them the legislator legislates of necessity, and in the hope that there may be no need of his laws. He who shall dare to lay violent hands on his father or mother, or any still older relative, having no fear either of the wrath of the gods above, or of the punishments that are spoken of in the world below, but transgresses in contempt of ancient tradition, as though he knew what he does not know, requires some extreme measure of prevention. Now death is not the worst that can happen to men ; far worse are the punishments which are said to pursue them in the world below.—(Plato, *Laws*, Book IX.)

## XLVII.

They reached the top of the cliff. In front of them lay the little green slope of the island, a patchwork of ridiculous little fields seamed with an intolerable complexity of grey stone walls. Below, near the further sea, were the cabins of the people, little whitewashed buildings, thatched with half-rotten straw. On the roof of many of them long grass grew. From a chimney here and there a thin column of smoke was blown eastwards, and vanished in the clear air, a few yards from the hole from which it emerged. Gaunt cattle, dejected creatures, stood here and there idle, as if the task of seeking for grass long enough to lick up had grown too hard for them. In the muddy bohireens long, lean sows, creatures

more like hounds of some grotesque, antique breed than modern domestic swine, roamed and rooted. Now and then a woman emerged from a door with a pot or dish in her hands, and fowls, fearfully excited, gathered from the dungheaps to her petticoats. Men, leaning heavily on their loys, or digging sullenly and slowly, were casting earth upon the wide potato ridges.—(*Spanish Gold*, p. 67).

### XLVIII.

As the conversion of Ireland to Christianity did not begin with St. Patrick, so also he did not live to complete it. To say this is not to belittle his work or to deprive him of the honour that has been accorded to him by every generation of Irishmen since his death. No one man has ever left so strong and permanent impression of his personality on a people, with the single and eminent exception of Moses, the deliverer and lawgiver of Israel. It is curious to note that the comparison between these two men was present to the minds of our forefathers. Both had lived in captivity. Both had led the people from bondage. Some of the legends of St. Patrick were perhaps based on this comparison, especially the account of his competition with the Druids. Some of his lives go so far as to give him the years of Moses, six score years, making him live till the year 492, sixty years after the beginning of his mission. There is good evidence, however, that the earliest date of his death, 461, found in our oldest chronicle, and also in the Welsh chronicle, is the authentic date.—(MacNeill, *Phases of Irish History*, p. 222).

## XLIX.

This corporate will is, indeed, like other human manifestations, often capricious in its working, and not all its results are worthy of approval. It sometimes blurs useful distinctions, preserves others that are unnecessary, allows admirable tools to drop from its hands ; its methods are often illogical and childish, in some ways it is unduly and obstinately conservative, while it allows of harmful innovations in other directions. Yet, on the whole, its results are beyond all praise ; it has provided an instrument for the expression, not only of thought, but of feeling and imagination, fitted for all the needs of man, and far beyond anything that could even have been devised by the deliberation of the wisest and most learned experts.—(*The English Language*, p. 26—Logan Pearsall Smith, M.A.).

## L.

Friends, Romans, Countrymen ! lend me your ears :  
I come to bury Cæsar, not to praise him.  
The evil that men do, lives after them ;  
The good is oft interred with their bones.  
So let it be with Cæsar ! The noble Brutus  
Hath told you, Cæsar was ambitious—  
If it were so, it was a greivous fault ;  
And grievously hath Cæsar answered it !  
Here, under leave of Brutus, and the rest,  
For Brutus is an honourable man ;  
So are they all, all honourable men,  
Come I to speak in Cæsar's funeral.  
He was my friend—faithful and just to me :

But Brutus says, he was ambitious ;  
And Brutus is an honourable man.  
He hath brought many captives home to Rome,  
Whose ransoms did the general coffers fill :  
Did this in Cæsar seem ambitious ?  
When that the poor have cried, Cæsar hath wept ;  
Ambition should be made of sterner stuff :  
Yet Brutus says he was ambitious ;  
And Brutus is an honourable man.  
You all did see, that, on the Lupercal,  
I thrice presented him a kingly crown,  
Which he did thrice refuse : was this ambition ?  
Yet Brutus says, he was ambitious ;  
And Brutus is an honourable man.

(Shakespeare,—*Julius Cæsar*.)





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